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RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

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The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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A COLLECTION

OF THE

CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND.

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A COLLECTION

OF THE

CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND,

BY

JOHN DE WAVRIN,

LORD OF FORESTEL.

NEW YORK PUBLIC LIBRARY

TRANSLATED

BY

WILLIAM HARDY, F.S.A.,

CLERK OF THE RECORDS OF H.M. DUCHY OF LANCASTER.

(See printed Cat. 40)

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

FROM ALBINA TO A.D. 688.

LONDON:

LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.

1864.

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PREFACE.

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PREFACE.

In bringing before the public this first instalment of "A Collection of the Chronicles and Ancient Histories "of Great Britain, now called England," by John de Wavrin, the translator's task in the way of preface will be comparatively light. The name of Wavrin has been hitherto not very generally known as a chronicler; a few words of introduction will therefore be demanded. All that the editor was able to learn respecting the author, his family, his career, the age in which he flourished, and the character and importance of his chronicle, has been written at some length in the introduction to the first volume of the French text. To that introduction the reader of these pages is referred, if he desire to know more on the subject of the original work and its author than it will be necessary to repeat in this short preface to the translation of it.

John, Bastard of Wavrin, the author of the chronicles of England, was, as his name implies, an illegitimate member of a noble family of Artois; his father, the head of the house of Wavrin,[1] Robert, lord of Wavrin and of Lillers, was killed at the battle of Azincourt. Wavrin himself was there also with his father on the side of the French, and his brother in like manner lost his life in that disastrous battle. He continued to follow the

[1] Wavrin is a small village in Artois, about three leagues from Lille.

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profession of arms until the treaty of Arras in 1435, but during all the intervening period being retained in the service of the duke of Burgundy, so long the ally of England, he fought on the side of the English. Having then quitted the army, he retired probably to his native country, and settled permanently at Lille, where he married the widow of a burgess of that town. The pursuits of a military life could have left little time for the cultivation of literature, but subsequently in his retirement our author doubtless found ample means and leisure for the study of the ancient chronicles and memorials of the country whose history, as he himself tells us, he had undertaken to write at the suggestion of his nephew, Waleran, lord of Wavrin, Lillers, Malannoy, and Saint Venant.

During the nine years which elapsed between 1445 and 1455, he seems to have been engaged in collecting and digesting the memorials for his chronicle, which comprises the earliest period of the annals of Britain, and even begins with a period anterior to the time of acknowledged English history; continuing it to the death of King Henry the Fourth.

This portion of his chronicle, comprised in four volumes, he completed about the year 1455; and soon after the accession of King Edward the Fourth he added a fifth volume, carried down to the time when Monstrelet's chronicle terminates. Thenceforward he continued writing and collecting new materials until 1471, when his own chronicle ends: in this, or the following year, he appears to have issued his sixth volume. From that time to his death he was engaged in the revision of the last volume, the most important of his labours, and in collecting new and more authentic information upon English affairs during the period which he had already there treated of.

His occupation was not without advantage; and, doubtless with a view to a revised and enlarged

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edition, he had prepared very valuable materials for the work as we now have it, left by him at the time of his death; this event we may refer to about the year 1474, at the advanced age of 80; supposing, as we have done, that his birth would be correctly placed in the year 1394.

Of the real importance of Wavrin's chronicle to the student of history we must suspend our judgment until his entire work is before the public. The editor, in his introduction to the French text, has endeavoured, by selections from the work itself, inadequate as any selection still must be, to show that it possesses strong claims to our attention from the apparent truthfulness of the narrative and the ample and authentic details the writer has given of some of the most interesting periods of our history; facts related by other chroniclers are frequently placed in a new light, and by additional incidents, partly of personal knowledge, and partly learned from the relation of trustworthy witnesses, erroneous inferences are often corrected by him. We must not therefore take the portion of the work now submitted to the public as a fair specimen of the value of our chronicler as a historian. This volume must be judged by other tests. The period embraced in the present work may be called the pre-historic portion of our annals. By many modern writers this portion is generally put aside as being without foundation, and worthless for the purposes of genuine history; but although we may refuse our credence to the marvellous tales with which the chronicle abounds, from it we derive some notion of the gradual progress that has been made in the character of the memorials of history, beginning with a people in its first infancy and advancing to the time when that same people had acquired a prominent place among other nations. We believe, moreover, that this will not be found its only recommendation.

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It is a truism to say that every nation must have had a beginning, but it is no less a truth that almost every nation has sought in fables and tales of wonder to establish the remote antiquity of its origin. We may in our zeal for truth reject tradition altogether, but we must still be in danger lest our earliest written evidences may by some severer critic be condemned in turn to share the same fate. If we are to condemn romantic history because fables and miraculous relations accompany the more rational narrative, where are we to say that history begins and fable ends?

It may be thought, perhaps, by some, that there needs no apology for our author on this account. In commencing his chronicle with the fabulous history of Britain, he may have imposed upon his editor the responsibility of either suppressing what he had himself thought proper to reproduce, or of silently meeting the condemnation which the advocate for historical purity may pronounce; but we may be permitted to hope that against this condemnation a plea for Wavrin will yet be found in the taste of the age in which he flourished. Wavrin conceived that his chronicle would not have been complete without the history of the people who were undoubtedly the possessors of the soil before the Saxons migrated thither from Germany. It is believed no editor would have been justified in recommending the rejection of this portion of the work.

When our author adopted this chronicle of the fabulous period in the existence of the nation whose exploits he desired to celebrate, as the only memorials open to him for writing an account of the princes of the land anterior to the Saxon rule, he judged according to the spirit of the age in which he lived. We perhaps are wiser now, or less to be imposed upon by fiction and tales of wonder in the semblance of historic facts. The spirit of the present age is to despise as mere fables the so-called traditions of an age and of a people who

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but for these memorials, and others of perhaps no better foundation, might be blotted from the page of history. There are not probably many persons at this day who will be disposed very warmly to contend for the merely historical worth of this portion of the chronicle, but the reader may yet find something even in this part not wholly undeserving of attention, or unfit to be retained, if only as a record of what our ancestors deemed within the pale of belief.

The popular story of Albine and her sisters, daughters of King Diodicias, is related with many interesting details. It is not easy to trace the source of this singular tale, one evidently of great antiquity; but the reader will not fail to be reminded of the fifty daughters of King Danaus; and in the youngest sister he may recognize the heroine of the beautiful ode of Horace—

> " Una de multis face nuptiali
> " Digna."

The history of the Trojan origin of our race, the landing of Brutus in Albion, and the subsequent division of the kingdom between the three sons of Brutus, lays the foundation for the narrative of the succession of the princes of Britain down to the invasion of Cæsar; thence the history proceeds through a diversity of interesting adventures, which bring us to the invitation of the Saxons by King Vortigern, resulting in the final expulsion of the Britons from the soil; and the volume concludes with Cadwalader's visit to Rome and his death there in 688.

The version now for the first time presented to the English reader differs in many interesting particulars from anything of the same class that has yet been published. The Anglo-Norman prose text has been hitherto inedited. The translation, it is hoped, will be an addition to this class of romance-history. Many of the stories are entirely new, and the narrative

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throughout is different from any version hitherto known generally to the public.

The aim of the translator has been to render as closely and as literally as possible, not only the sense but the language of his author. The effect of this sometimes is to leave an appearance of weakness and poverty of expression, but any attempt to give greater force might perhaps have produced a text less true to the original; and the object has been to preserve the quaintness and to transfer the expressions of the author simply from one language into another, rather than to clothe the narrative in a modern dress.

Duchy of Lancaster Office,
29th September 1864.

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CONTENTS.

TABLE OF THE RUBRICS.

Volume I. Book the First.

HERE BEGINS THE TABLE OF THE RUBRICS OF THE FIRST VOLUME OF THE ANCIENT CHRONICLES OF ENGLAND, CONTAINING SIX SEPARATE BOOKS, WHEREOF THE FIRST COMPRISES IN ITSELF FIVE CHAPTERS.

Here follows the general prologue of the author of this present work of the collection of the chronicles and ancient histories of Great Britain, now called England. . p. 1

[The author addresses his nephew Waleran, lord of Wavrin, Lillers, Malannoy, and Saint-Venant, by whose inducement he undertakes a history of the lives and deeds of the ancient kings of Britain, inasmuch as no clerks of that kingdom had come forward to write such a work. Laments his inability from approaching age to follow any longer the profession of arms (having been present at the battle of Azincourt, when his father Robert de Wavrin was slain). Determines about the year 1455 to write this history in four volumes, which he proposes to continue down to the coronation of King Henry the Fifth.]

And first there follows a little prologue to give a clearer understanding of the following work. CHAPTER I. p. 4

[The author here intimates that the first book, containing five chapters, is a preamble and prologue for the explanation of the whole work, *i.e.*, of the four volumes of Chronicles of England, called Albion, after Lady Albine; and sub-

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sequently called after Brutus or Brut, who conquered it from the giants descended from Albine and her sisters, Britain the Great beyond sea, to distinguish it from Basse-Bretagne or Lesser Britain. Then Englist, a Saxon, having made alliance with Vortigern, obtained the kingdom of Kent, and called the country after his own name England, which name continues to the present day.]

Here follows a suitable preamble by way of introduction. CHAPTER II. . . . . p. 5

[Diodicias, king of Syria [A.M. 3970], holds the sovereignty of the greater part of Persia, Media, and Mesopotamia,—contemporary with Hercules and Theseus in Greece, and with Jahir, judge of Israel [B.C. 1210–1188]. Many kingdoms in higher and lower Armenia are subjugated by him. He is urged to marry. Sends ambassadors to Albana, king of Cyrenia, to ask his daughter in marriage; espouses her according to the pagan law; has by her fourteen daughters, of whom Albine is the eldest. Takes three other wives; has by them nineteen daughters and three sons; invites the kings and princes under his authority to celebrate a feast to his gods in his city of Tarsus—at this festival his four queens and their thirty-three daughters are present. Albine's great beauty commended. The daughters being all married to the kings and princes who had come to the feast, they betake themselves severally to their own countries. Albine grieves much at leaving her father's court. Refuses to show obedience to her husband, and attempts by letters and secret messages to them to incite her sisters to similar acts of disobedience to their husbands. The sisters commence a course of ill conduct, to put down which, after trying every kindness, their husbands are compelled to adopt rigorous measures. Albine's husband writes secretly to King Diodicias, informing him of his wife's conduct. The king orders his daughters to come with their husbands before him, to the city of Tyre. He there addresses his daughters in private, and rebukes them severely.]

Here it speaks of the cruel and outrageous counsel which the Lady Albine gave to her sisters. CHAPTER III. . p. 11

[The sisters overcome with shame and fear on hearing their father, implore his forgiveness and retire from his chamber. Albine addresses her sisters. She discloses her plan for

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revenge, and induces her sisters to promise compliance. They follow her advice, and all appear before King Diodicias and their husbands in seeming contrition. Their conduct however soon alters, and disagreements again arise between them and their husbands. The king, who is ignorant thereof, returns to Tarsus, after making handsome presents to his daughters and sons-in-law. Albine and her sisters then accompany their husbands on their journey to Damascus, of which city Sardacia, the husband of Albine, was king. At the half journey Albine feigns fatigue, and begs to be allowed to rest and refresh themselves. She then sends a trusty messenger to Damascus to her own apothecary, to mix a beverage composed of herbs and spices for a sleeping potion.]

How Albine and her sisters cut their husbands' throats, except the youngest, who thereupon revealed their plot. CHAPTER IV. . . . . p. 16

[Albine has a private meeting with her sisters, who all swear to keep to their project. They arrive with their husbands at Damascus, and go to the palace there. Having dined, they enjoy amusements until the evening, when the supper is served. The potion prepared by the apothecary is then introduced, which the husbands all take. This produces the desired effect, and the princes betake themselves to their sleeping apartments. Albine cuts the throat of her husband, King Sardacia, while he sleeps, and all her sisters, save the youngest, murder their husbands. The youngest sister, from love for her husband, relates to him the whole plot, and implores his forgiveness. The alarm is raised, and the citizens, roused at the sudden commotion, hasten to the palace and learn the terrible news. They seize Albine and her sisters to protect them from the fury of the attendants of the murdered princes. These are buried amidst great lamentations, and messengers are sent to King Diodicias to inform him of what had occurred. The king manifests great grief, and threatens to have his daughters burned alive. He commands that they should be seized and brought before him. They are conducted to the king, who is at Tyre. A council is called, when sentence is passed on the daughters, who are condemned to perpetual exile. They are placed in an open boat, with provisions for half a year, and sent adrift on the sea. Lament of King Diodicias.]

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Here it relates how Lady Albine and her sisters arrived in an island, which they named Albion after Albine, and which afterwards got the name of Great Britain through Brutus, who conquered it, and at present is named England after Englist. CHAPTER V. . . . . p. 21.

[Albine and her sisters put to sea, and are soon wafted from the shores of Tyre; being driven towards the straits of Morocco, they are in great danger of perishing by the storms and by sea monsters. They escape these, and after much labour enter the Great Ocean. The sisters lament their fate, but are comforted by Albine. They are tossed about by the winds until they finally make the land and disembark. Discovering this to be a desert island, never inhabited by man, they give thanks to the gods, and Albine causes the land to be named Albion after her name. They select a spot for habitation, and apportion the land. They find out a means of making fire, and of catching wild beasts and birds for sustenance. By the machinations of the devil they all become pregnant, and bear children, who grow up terrible giants, male and female. These occupy the land until the coming of Brutus, who afterwards conquers them. The two giants Gomago and Lancorigam. Their oppression of the Scotch and Irish, their neighbours.]

HERE ENDS THE TABLE OF THE FIRST BOOK AND THE TABLE OF THE SECOND BOOK COMMENCES.

BOOK THE SECOND.

HERE BEGINS THE TABLE OF RUBRICS OF THE SECOND BOOK OF THE CHRONICLES OF ENGLAND, WHICH CONTAINS FIFTY-NINE CHAPTERS.

The first chapter speaks of the qualities of the island of Great Britain. CHAPTER I. . . . . p. 26

[The author thinks it meet to describe the great deeds and high prowess of the exiled Trojans, who, under their leader Brutus, after many adventures, finally arrived in the island of Albion; but determines first to treat of the admirable nature and properties of the island of Britain —the most powerful island in the world—its geographical description and extent; its fertility and beauty; its mineral wealth; mountains, plains, and forests. Its fountains, springs, and rivers. The most important of these enumerated. Once beautified with twenty-eight noble cities. Five

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different nations have inhabited the island. The origin of the Britons. Their deeds and battles, from the time of Brutus to Cadwallader, the son of Cadwallon, who reigned in Britain A.D. 631–682.]

Here begins a little preamble by way of introduction to the translation of the book of Brutus of England. CHAPTER II. . . . . p. 29

[Abdon judgeth the Hebrews [B.C. 1164–1156]. Troy twice destroyed by the Greeks, first in the time of King Laomedon, when Jason and his companions were not allowed to sojourn in the city on their way to Colchis to obtain the "Golden Fleece," by command of King Pelias, and the second time in the reign of Priam. King Priam, incensed at the dishonour offered to his sister Hesione, sends Antenor to the kings of Greece, to desire that his sister be sent back to him: displeased with their answer, he sends his son Paris with an army against the Greeks. Paris, accompanied by Deïphobus, Æneas, and others, arrives in the kingdom of Menelaus, and carries off Helen. They return to Troy. Menelaus asks aid of the kings of Greece, who promise their assistance. They besiege Troy during ten years, six months, and ten days. The city is betrayed and burned. King Priam's lament. 876,000 Trojans lost in the war, among whom were Queen Penthesilea and other princes who had come to assist Priam. He is killed at the temple of Apollo by Pyrrhus, and his daughter Polixena sacrificed on the tomb of Achilles. The fate of the Greeks after the destruction of Troy.]

How three principal families departed from Troy after its destruction, and peopled many kingdoms, and inhabited many lands and divers regions. CHAPTER III. . p. 33

[The families of King Priam, of Æneas, and of Antenor depart from Troy. Helenus, son of King Priam, arrives with his company in Macedonia at a city called Servothion. Increase of the people. They choose another habitation on the river Dunoe, and build a city which they call Sycambre—from whom the Franks are descended. The common people set out without a chief, and come to the port of Venice. They make a mound of earth here by way of an island, and inhabit it. Antenor arrives shortly after to take possession of the land. They fight a battle, during which Antenor is recognized by the Trojans, and they receive him joyfully. The city then called after him

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Anthenorides—now Venice. Antenor founds Jennes (Genoa) and other cities in Lombardy—principally Padua, where he was buried. From these came the Lombards. Æneas with a fleet of twenty-two ships sets sail from Troy: in his company are Anchises, and Ascanius, his son by Creusa, with 4000 men.]

How Æneas arrived at the port of Carthage, and how Queen Dido received him; and how he departed without taking leave of her, wherefore she killed herself out of grief. CHAPTER IV. . . . . p. 35

[Æneas arrives at Carthage. His reception by Queen Dido. His stay in Carthage, and his departure therefrom for Italy.]

How Æneas and his company arrived in Sicily, and there built a city, where he left a great part of his followers; and how he afterwards departed thence, and sailed to the port of Tiber in Italy, near Laurentum, where lived the King Latinus. CHAPTER V. . . . . p. 36

[Æneas arrives in the land of King Acestes, and is honourably received. Death of Anchises. Æneas founds a city, which he calls Troy Restored. Leaves all the old and useless men there with the women and children. Takes his departure from Sicily, and comes to the port of the Tiber. Casts anchor here, and enquires of the peasants concerning the country. King Latinus. The capital, Laurentum. Origin of its name. Æneas sends messengers to King Latinus to ask for a portion of the country to settle in. Latinus receives them courteously. His answer to Æneas. Offers to him his daughter in compliance with the will of the gods. The kings of England and the English descend from the family of Æneas, as did the Romans.]

Concerning the first battle which took place between Æneas and Turnus, and how Æneas went to King Evander to ask for assistance against the said Turnus, who wished to drive him out of Italy. CHAPTER VI. . . p. 39

[The news being spread that Æneas was to marry the daughter of Latinus, whom Queen Amata, her mother, had betrothed to Turnus, duke of Tuscany, Turnus prepares for war. Æneas asks assistance from King Evander,

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the enemy of Turnus. Pallas, son of Evander, is sent to Æneas with 400 men. A battle is fought before the city of Laurentum. Turnus is joined by a queen named Camilla, and by the Duke Mezentius. They are defeated by Ascanius, son of Æneas. Pallas is slain by Turnus. Queen Camilla and the son of the Duke Mezentius killed. Queen Amata, wife of Latinus, kills herself, thinking that Turnus is among the slain. Æneas, after driving back Turnus, retreats into his fortress, carrying with him the body of Pallas.]

How Turnus asked Æneas for a truce of twelve days; how they agreed to fight a single combat; how Æneas slew him, and the reason why. CHAPTER VII. . . p. 41

[A truce demanded for twelve days. The bodies of Queen Amata and Camilla honourably buried. Æneas has the body of Pallas shrouded and sent to Evander. Turnus is killed in battle by Æneas. With his death the war ends. Latinus gives his daughter Lavinia in marriage to Æneas, and bequeaths to him his whole kingdom. Peace made between the Latins, Rutulians, and Trojans.]

How not long after Æneas had espoused Lavinia, King Latinus died, and afterwards Æneas, he having held the kingdom four years. CHAPTER VIII. . . . p. 42

[Latinus dies, and Æneas takes the kingdom into his hands. He completes the castle he had begun, and calls it Lavinium. Places in it the gods he had brought from Troy. Names of the kings who had reigned in Laurentum before Æneas. Æneas has many wars with Mezentius, who is afterwards slain by Ascanius. Death of Æneas. How attributed by the different authors. Held the kingdom four years. Leaves his wife Lavinia with child. Ascanius succeeds his father, and reigns forty-four years. Lavinia fearing that Ascanius, her stepson, would kill her, flees to the woods, and there gives birth to a son named Silvius Posthumus. Ascanius sends to seek her, and gives her the city of Laurentum to dwell in with her son. He afterwards builds the city of Albanum. Holds there his regal residence for 38 years, and brings thither his household gods. The gods return to the place where they were first placed by Æneas. Ascanius dies, and leaves the crown to Silvius Posthumus, his own son Julius being too young to govern the kingdom.]

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How Brutus was born, how he killed his father and mother, was exiled, and fled into Greece; and how he afterwards came to great honour. CHAPTER IX. . . p. 44

[Julius, son of Ascanius, secretly marries the niece of Lavinia, and has a child by her. Julius seeks the augurs to know the destiny of the child. Prophecy of the augurs. The mother dies in giving birth to her son. He is named Brutus. When fifteen years old he has the misfortune to kill his father whilst hunting in the woods, and is banished from the kingdom. Goes into Greece to the country of King Pandrasus. Meets there with some exiled Trojans, descendants of Helenus son of King Priam. Is chosen as their chief. He endears himself to his countrymen by his kindness and generosity, and incites them to make efforts for their deliverance from servitude. Is assisted by Assaracus, son of a great lord of the country by a Trojan lady. The brother of Assaracus, a Greek by father and mother, had desired to take from him three strong castles, which his father at his death had given him. These castles Assaracus promises to Brutus; he garrisons them; sends a letter to King Pandrasus.]

How King Pandrasus marvelled that the Trojans wished to rebel against him, and so summoned his barons; and how Brutus defeated him. CHAPTER X. . . p. 47

[Surprise of King Pandrasus at the letter of Brutus. Collects a large army of his barons, and marches against Brutus in the castle of Sparatin. Brutus attacks and defeats his army. Antigonus, the king's brother, and his companion, are taken prisoners. Brutus gives the spoil taken to his men, and binds his prisoners in chains.

How Brutus and his people a second time defeated King Pandrasus; who was taken by Brutus in his tent before the castle of Sparatin, which he had besieged. CHAPTER XI. . . . . p. 48

[Pandrasus collects a larger force than before, with which he besieges Brutus in the castle of Sparatin. Brutus devises a stratagem whereby he might raise the siege. Story of Anathus and Antigonus the king's brother. Pandrasus is taken prisoner, and his whole army destroyed.]

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How Brutus divided all the spoil among his companions, and how King Pandrasus agreed with Brutus that he should allow all the Trojans who were in his kingdom to go whither they would; and withal gave to Brutus 300 ships well equipped, with a great store of gold and silver. CHAPTER XII. . . . . p. 50

[Brutus distributes all the spoil and booty among his men, and gives orders for burying the dead. Asks advice of his men as to what he should do with Pandrasus. Divers schemes. Advice of Membritius. His opinion is approved by all. King Pandrasus is summoned before Brutus, who makes the demand advised by Membritius. Pandrasus accedes to the demands of Brutus. Gives his daughter Inogent in marriage to him, and despatches messengers to collect vessels and all necessaries for the departure of the Trojans. Brutus and Inogent set sail with their followers from Greece. They come to the island of Leogetia. Brutus examines the island, and finds it destitute of human beings; but finds quantities of wild animals, They discover in an old temple an image of the goddess Diana. The author's description of the goddess. Brutus accompanied by a priest and twelve companions makes offerings to her, and prays to know his future fortunes. The goddess appears to him in a dream. Her prophecy. The island of Albion is promised to him. The twelve kings of France. Brutus engages to erect a temple to Diana in the promised land. He sets sail, and in thirty days arrives off the coast of Africa. He encounters pirates, whom he defeats. Comes to an island named Makanie, where he disembarks, and pillages the country. He returns to his ships, and sails to the Pillars of Hercules. They escape the syrens which abound there, and come into the Tyrrhenian sea. Here they find four nations of Trojans who had arrived in an island there. Corineus their leader. Reception of Brutus and his followers. Brutus allies himself with Corineus. They leave the coast of Spain, and sail towards Armorica, now called Lesser Britain. Leaving Poitou on their right, they enter the mouth of the Loire.]

How, after Brutus and Corineus, with their people, had sojourned eight days at the mouth of the Loire, they embarked in their vessels, and sailed up the river till they found a suitable resting place, where they took up their

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winter quarters. And how they defeated King Gauffier of Aquitain. CHAPTER XIII. . . . . p. 55

[King Gauffier of Poitiers learning the arrival of strange people on his territory, sends Humbert, one of his knights, to ascertain who they are. He comes up with the Trojans, who are out hunting, and asks their business. Corineus answers Humbert, who in great anger attempts to stab him, but he is slain by Corineus. Gauffier, on learning this, collects an army, and marches against Brutus. A battle ensues between the Trojans and the Poitevins, in which the latter are defeated. Turnus, a cousin of Brutus, slays Suars or Thoras, a valiant Poitevin related to the king. The Trojans, after collecting all the booty, re-enter their ships, and sail up the river as far as where Tours afterwards stood. They pitch their tents here, and enclose a little fortress to retire into.]

How King Gauffier went to seek aid in France, and how he was again defeated by the Trojans. CHAPTER XIV. p. 58

[Gauffier returns to Poitiers in great wrath. He summons his barons in council, who advise him to seek aid of the twelve kings of France. The king sets out for Gaul, where he finds the twelve kings, and implores their aid. They promise it to him, and collect large armies, with which Gauffier returns. Brutus prepares to receive him. The battle. Prowess of Brutus' cousin Turnus, and of Corineus. Turnus is killed. They bury his body honourably, and name the city after him, Tours.]

How Brutus left the territory of the king of Aquitaine, and went to Albion, and landed there, he and all his followers; and how they killed all the giants whom they found there, except Geomagon, with whom Corineus the strong wrestled. CHAPTER XV. . . . . p. 59

[Brutus and his followers depart to seek the island promised them. They sail down the river Loire, and, steering towards the right, arrive at Mortaigne (Totness) in the island of Albion. They disembark here, and ascertain it to be the land promised them by the gods. They are attacked by the giants who inhabited the country. They overcome all the giants except Geomagon. Stature of this giant. His long and desperate struggle with Corineus. Result of the conflict.]

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How Brutus and Corineus divided the land of Albion between them; and how, after Brutus had reigned twenty-four years, and built the city of London with several castles, he died, and left three sons, who reigned after him with great honour. CHAPTER XVI. . . . . p. 61

[Brutus and Corineus proceed to explore the island. They divide it between them. Corineus calls his portion of the land Cornwall. The reason why Corineus chose that part of the island. He builds castles, houses, and towns. Brutus takes the rest of the country, and calls it Britain, after his name. Corineus returns to Armorica, which he acquires by conquest, and calls it Little or Lesser Britain. Armorica is said to have retained the name of Armorica till conquered by Maximus and given to Conan. Brutus comes to the river Thames, and commands his people to choose a suitable spot to live in. They build houses, and cultivate the fields, and dedicate temples. Brutus founds the city of New Troy on the river Thames. Peoples his city largely, and institutes certain codes of laws for their government. Death of Brutus. Contemporary with Saul king of the Hebrews [B.C. 1055.] His three sons, Lotrin, Camber, and Albanacus. The division of the country between them. Logria, Cambria, and Albania. The kingdom of Albanacus ravaged by King Humbert. Albanacus slain. Alliance of the two brothers. They defeat and kill Humbert. Origin of the name of the river Humber. Three damsels found in Humbert's vessel, carried off by him from Germany. Lotrin becomes enamoured of one of these, named Hestrude. He wishes to marry her in place of Gwendoline, daughter of Corineus, to whom he had been betrothed by Brutus.]

How, after the death of Brutus, Corineus went to King Lotrin, and made him marry his daughter whether he would or not; and how, after the death of Corineus his father-in-law, Lotrin abandoned his wife, and how she afterwards defeated him in a battle, in which he died; after which she reigned a long time, and overthrew in her time King Cesius (Offrin) of Ireland. CHAPTER XVII. p. 64

[Corineus is wroth on hearing Lotrin's intention to marry Hestrude. He visits the king, and by menaces compels him to marry his daughter Gwendoline. Lotrin's amour

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with Hestrude. He secretes her in an underground palace. She gives birth to a female child named Habraym. Gwendoline is also delivered of a son named Madan, whom she sends to Cornwall. Death of Corineus. Lotrin on hearing of his death brings Hestrude from her concealment, and does public honour to her. Gwendoline, angry at this treatment, retires into Cornwall, and assembling an army, marches against the king her husband. A battle is fought on the river Stour. Lotrin is slain, and his army takes to flight. Gwendoline gets possession of the kingdom. Captures Hestrude and Habraym, and has them drowned. Origin of the name of the river Severn. Gwendoline reigns in tranquillity. Her kingdom is invaded by Offrin, a king of Ireland. He collects a fleet, and, with a large force, lands at the town of Norvins. Ravages the country. Gwendoline collects an army, and marches against him. The Irish are totally defeated. Prowess of Queen Gwendoline. Offrin is taken prisoner, and beheaded. Queen Gwendoline returns to Trinovant. Jealousy and anger of Camber, her brother-in-law. He invades her territories, and seizes one of her castles. Gwendoline marches against Camber, who takes to flight. Peace is made between them through the means of two knights, named Judas and Argoris, relations of King Camber. Camber does homage for the kingdom of Cambria. Result of the peace.]

How Madan, son of King Lotrin, was crowned; how he governed the kingdom, and concerning his death. How his son Malins reigned badly, and killed his brother; and how he was devoured by furious wolves in the forest where he was hunting. CHAPTER XVIII. . p. 68

[Gwendoline resolves to surrender the crown to her son Madan. She calls a council to deliberate thereupon; when it is agreed to by all that Madan should govern the kingdom. He is thereupon crowned. Gwendoline retires into Cornwall. Government of the kingdom under Madan. Gwendoline dies, and is honourably buried. Madan takes a wife, and has two sons, Memprisius or Membrius, and Malins. King Madan dies, after having reigned forty years. After his death his sons quarrel for the possession of the crown. Membrius is treacherously killed by his brother, who succeeds to the kingdom. His tyranny and vices. Forsakes his wife. Has a son named Ebrot. Death of Malins.]

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Here it speaks of the reign of King Ebrot, and of his deeds. CHAPTER XIX. . . . . p. 70

[Ebrot, who is brave and powerful, succeeds to the throne on the death of his father Malins. The country is at peace during his reign. He concerns himself about conquering his neighbours. Collects a large fleet, and sails around the sea-coasts of France, Flanders, and elsewhere. His exploits at sea. He returns to England, and builds three cities on the marches of Scotland. Builds the castle of Maidens. Duration of his reign. His numerous sons and daughters. Names of his twenty sons. Sends his daughters into Lombardy, to King Sylimon his cousin. They are married there to Trojans. Custom of the women of Lombardy as to inter-marriage with Trojans. All the sons of Ebrot, except Brutus Green-shield the eldest, depart for Germany under the leadership of their brother Assarat. Their conquests there.]

Of the reigns of four kings, namely, of Brutus Greenshield, Leir, Rahudibras, and Bladus. CHAPTER XX. . p. 72

[Brutus Green-shield succeeds to the crown on the death of his father. Reigns twelve years. Is succeeded by his son Leir. He builds the town of Carlisle. His peaceable reign of twenty-five years. His son Rahudibras succeeds him. Builds the towns of Canterbury and Winchester and the castle of Cestebric or Decenfort. Dies after a reign of forty years. Bladus his son reigns. Builds the city of Bath, and makes the baths there. His strange death.]

Here it speaks of the reign of King Leir, how he made trial of his three daughters, and how Agornorilla and Reguault deceived him, and Cordelia told him the truth. CHAPTER XXI. . . . . p. 73

[Romulus cotemporaneous with Bladus, [B.C. 753]. Leir, son of Bladus, succeeds to the throne of Britain. Builds a city on the river Soar, named Caerleir, afterwards called Leicester. The three daughters of Leir. When arrived at a great age, Leir, wishing to have them married, desires to acquaint himself of their affection towards him. He tests them by questions. The answers of the two elder sisters. Cordelia's answer. King Leir is displeased with it, and vows that she shall never have a foot of his land. His two eldest daughters married. The

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kingdom given to them. Agampus or Aganippus, king of Gaul, asks Cordelia in marriage. Leir's answer. Aganippus marries Cordelia. Maugladus, king of Scotland, and Hemon, lord of Cornwall, husbands of Agornorilla and Reguault, persuade Leir to surrender the government to them. Cruel treatment of their father by the elder daughters. Leir's lamentations. He departs from England to seek his daughter Cordelia. Arrives in Gaul. His reception by King Aganippus and Queen Cordelia. He relates to them the cruel treatment he has suffered. King Aganippus furnishes him with an army for the recovery of his kingdom. Returns with it to Great Britain. His victory over his sons-in-law, and his reestablishment on the throne. Dies three years after, leaving his kingdom to Cordelia. She causes her father to be magnificently buried in Leicester. King Aganippus dies shortly after. Death of the kings of Scotland and Cornwall. Their sons Margan and Cunedrages wage war on Cordelia. She is aided by the French. The dukes of Sens and of Laon, and the count of Corbueil. The two nephews of Cordelia captured in battle. The city of York taken. Peace ultimately concluded. The account given of the death of Cordelia in the "Treasure of Histories" differs from that given by Wace. Quarrel between the two kings. Margan is slain. Cunedrages, king of Cornwall, reigns alone for thirty-three years. Contemporaneous events in Rome and Israel. The son of Cunedrages, king of Cornwall, succeeds to the throne. He is named Malo or Ruial. Supernatural events during his reign. Is succeeded by his son Gurgutius. Names of five kings who reigned in order after Gurgutius. Porrex and Ferrex, the sons of Gabogdo. Contention between them. Ferrex flees to Gaul, and enters the service of King Suhart. Is assisted by him with an army. Ferrex returns, and a battle is fought between the brothers. Ferrex is slain. Porrex seizes the kingdom. His mother, Queen Ludo, procures his death. Wace's account of this. Condition of the kingdom after the death of Porrex. Five (four) barons, Scater, Piger, Rugat, and Cloten take upon themselves the government, and subject the whole of the kingdom. Damaso (according to the "Maistre des Histoires"), or Donal the son of Cloten (according to Wace), allies himself with the people of the country, and finally subjugates the other barons. He takes possession of the kingdom. This Donal or Dunwallo the first king in Britain who wears a golden crown. Wace's

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account of this king. The laws of Dunwallo or Dyvnwal Moelmud. Leaves two sons, Belinus and Brennus. The country is divided between the brothers. They quarrel, and war breaks out between them. Brennus goes to Norway, and marries the daughter of King Ansigius, who assists him against Belinus. Belinus collects an army, and takes possession of his brother's territory. Brennus, on hearing this, sets sail from Norway, with his wife, for Great Britain. Guichard, or Gurlat, of Denmark, learns that Brennus is sailing for Britain. Inflamed by jealousy he collects a naval force and attacks Brennus. The fleet of Gurlat is separated in a storm. The Danish king, having Brennus' wife, with five vessels, is driven to a port in Northumberland. Is there taken by the people of Belinus, and brought before him.]

How King Belinus defeated his brother Brennus, and took Gurlat, king of Denmark, and his brother Brennus' wife into Northumberland; and how Brennus escaped, and went into Gaul; and of the causeways which King Belinus made. CHAPTER XXII. . . . . p. 82

[Brennus gathers his ships together after the tempest. Sails to Scotland, where he hears of the capture of his wife, with the Danish king, and their delivery to Belinus. Brennus demands his wife of his brother. The latter refuses. A battle ensues, in which Brennus and the Norwegians are defeated. Brennus flees to Gaul. Belinus retires to the city of York. Treaty entered into between Belinus and Gurlat, king of Denmark. Conditions of the same. Belinus then turns his attention to the state of the kingdom. Has several bridges and causeways made across the country.]

How Brennus married the daughter of the duke of Sens, and then crossed over into England with a great army to recover his kingdom; and how his mother made peace between him and his brother Belinus, who held all the kingdom. CHAPTER XXIII. . . . . p. 83

[Brennus asks aid of the barons of Gaul against Belinus. They are not powerful enough to undertake a war. Brennus betakes himself to Burgundy. Is well received by Segius, duke of Sens. Marries the duke's daughter, and is made heir to the throne of Burgundy. Succeeds the Duke Segius on his death. His strong position. Collects an army, and invades Great Britain. Belinus advances to

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meet him. The battle is about to commence, when Queen Thonene interposes between the brothers. They become reconciled, and, peace being made, they journey together to London.]

How the two brothers, Belinus and Brennus, subjugated the whole of Gaul as far as Mount Cenis; and how they passed beyond it into Lombardy. CHAPTER XXIV. p. 85

[The brothers join together their armies in order to make war on other countries. They sail for Gaul, and in less than a year's time conquer the country. They resolve to conquer the whole continent as far Mount Cenis. They go into winter quarters at the foot of the mountains. Winter over, they re-commence their operations. Soon subject all the country as far as Rome. Gabius and Prosana (Gabinius and Porsena) consuls at Rome. Their terror at the approach of the British. The senators make offers of a peace to Belinus and Brennus. Conditions thereof. Peace being made, the brothers turn their armies towards Germany.]

How, after the two princes and the Romans had made the treaty, the Romans broke their engagements; how Belinus defeated the consuls, and consequently how they hanged the Roman hostages, and then took and destroyed the whole city of Rome. CHAPTER XXV. . . p. 87

[The Romans send a large army under the consuls to the aid of the Germans. They break their oaths made to the Britons, and show no concern for the hostages which they had given to them. The two brothers are much enraged at this. Belinus remains with his Britons in Germany, while Brennus marches towards Rome. Arriving there he lays siege to the city. The consuls finding that Brennus had gone to besiege Rome, set out from Germany for Rome in aid of the besieged. They are attacked by the army of Belinus, and their army is cut to pieces. Belinus joins Brennus at Rome. They unite to attack the city. The two consuls, having escaped in the late battle, send word to Rome to make a sally from the gates while they would attack the enemy in the rear. A battle is fought. The consuls are both slain, and the Romans take to flight. Belinus and Brennus enter the city, and take the treasure. They kill the senators and great princes. The capitol is attacked and taken.]

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How, after the two brothers had destroyed Rome and divided the great booty, Belinus returned to Britain and Brennus remained; and how Camillus defeated him, and restored the city of Rome. CHAPTER XXVI. p. 89

[The brothers distribute the spoil to their followers. Belinus returns to Great Britain. Founds the city of Kaerlus in Wales. Builds the famous gate on the river Thames called Billingsgate. Prosperous state of the kingdom. Belinus dies at London. His body is burnt, and the ashes placed in the gate which he had made. Brennus having remained in Italy after the destruction of Rome, ravages the country at his will. History of his defeat by Camillus described by the "Master of Histories." Manlius takes all the spoil back from the Gauls, and returns to Rome in triumph. The Romans call him the second Romulus.]

How, after the death of Belinus, his son Gragius reigned with great power, for he overthrew the king of Denmark, and compelled him to pay tribute; and how he peopled Ireland; and concerning the death of Brennus. CHAPTER XXVII. . . . . p. 91

[Belinus is succeeded by his son Gragius, also called Guigembrateruch, a powerful prince. He makes war against the king of Denmark, invades his kingdom, and compels him to renew the tribute money which he had always paid to his father. On his return to Great Britain he meets with thirty vessels in the Orkneys. These are commanded by one named Phantholus. He asks a parley of Gragius, and relates to him their history. Prays the king to grant them a kingdom to dwell in. The king grants to them the land of Ireland, which at the time was uninhabited. They people the island and rapidly increase. Gragius dies soon after, and is buried in the city of Caerlion. Is succeeded by his son Guicelin. Further history of Brennus. He escapes in the battles against Camillus, and betakes himself into Greece. Invades the kingdom of Macedon, where he takes many cities and castles. The King Aristones is killed in battle. Brennus continues his ravages. Attacks the city of Delphos to get possession of the temple of Apollo. Is put to flight with his army by the Greeks, who are encouraged by their priests. Death of Brennus according to *Justin*. His army perishes by de-

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grees. Account of the coming of Brennus into Greece as given by *Justin*.]

How, Guicelin and his wife reigned after Gragius, and concerning the reigns of Silius, Romarus, and Danus; and how the King Morbidus was swallowed by a sea monster called Bellua. CHAPTER XXVIII. . . p. 94

[King Guicelin and his learned queen named Mary. Origin of the Marian law. Its translation into the British language. Guicelin dies leaving a son Silius seven years old. The government continues in the hands of the queen. Silius, when arrived at competent age, succeeds to the throne. His two sons, Romarus and Danus. Romarus reigns after his father Silius. Is succeeded by Danus. Morbidus, bastard son of Danus, succeeds his father. His disposition. The King of Moriane invades the kingdom of Great Britain, and ravages the country. Morbidus leads an army against the king, whom he defeats and kills in a battle. The sea monster Bellua. Its ravages and ferocious deeds. King Morbidus attacks and wounds it mortally, but he is swallowed up by the monster, which afterwards dies of its wounds. Morbidus leaves five sons.]

Concerning the kingdoms of Gorboman, Argal, and Helidus; and how Argal was deposed, and Helidus, his brother, crowned; and how Helidus deposed himself out of compassion for his brother Argal. CHAPTER XXIX. p. 97

[Gorboman succeeds to the kingdom on the death of Morbidus. He is described as of a gentle disposition and kind nature. After him reigned Argal his brother. His vices are such that he is deposed by the nobles, who elect Helidus in his place. Argal attemps to regain his kingdom, but he can find no assistance. He is driven by want to take up his abode with a hermit. Dwells with him for five years, and is thought to be dead. King Helidus, while hunting, discovers his brother in the forest of Kalatere. Pities his abject condition, and resolves to restore to him the throne. His successful stratagem. He is called the Pious after this action. Argal is restored to the throne. Change in his conduct. Dies after a reign of ten years, and is again succeeded by Helidus. The latter is deposed by his two younger brothers, Iugenes and Peredur, and imprisoned in the Tower of London. They divide the kingdom between them. After the death

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of Iugenes, Peredur takes possession of the whole kingdom. He dies suddenly. Restoration, for the third time, of King Helidus. He is much loved by the people, and reforms all the laws to good advantage.]

How, after the death of the good King Helidus, nothing of importance was done by any of the kings who reigned after him, until the time of King Lud, who enclosed London. CHAPTER XXX. . . . . p. 100

[Helidus is succeeded by his nephew, a son of Gorboman; and after him by Margan. The latter is succeeded by his brother Eumanius. He is so wicked that he is driven out of the kingdom. The barons assemble at London, and choose another king, named Avalon. He dies after a short reign, and is succeeded by Runo, the son of Peredur. Four kings reign successively. Porrex, the last, is succeeded by Cercius. This latter leads a life of drunkenness. Dies leaving three sons, who reign one after the other for short spaces. Androgenes, the youngest of these, leaves a son Uryan, who succeeds to the throne. Sixteen kings reign after Uryan, the last being called Elingralus. He is much loved by his subjects. The reigns of all the kings from Helidus to Heli, who succeeds Elingralus his father, present no marked events to record.]

How King Lud surrounded London with towers and strong walls, towards the east, west, and north. CHAPTER XXXI. . . . . p. 102

[Elingralus is succeeded by his son Heli, who reigned 40 years, and died leaving three sons, Lud, Cassibelanus, and Neminus (Enemyon). Lud the eldest, who succeeds to the throne, is a great warrior. He builds many cities and towns, and surrounds London with strong towers and walls. Causes large houses to be built for the citizens to make the city more beautiful and habitable. Origin of the name of London given to that city. Lud dies, and is buried in the city of London, near the gate which he had made, called after him Ludgate. He leaves two children, Androgenes and Tenantius, but they being too young to govern, he is succeeded by his brother Cassibelanus. Cassibelanus governs the country. Gives to his nephews, at a competent age, certain portions of the kingdom. He reigns for some time in harmony and

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peace. Dissensions afterwards arise, which are considered to have been the cause of the subjugation of Britain by the Romans.]

How Julius Cæsar was sent into Gaul to conquer it and to bring it, with all the western parts, under the dominion of the Romans; and how this Cæsar sent into Great Britain, and concerning the answer which the Britons made him. CHAPTER XXXII. . . . . p. 104

[The great power of Rome at this time. Its consuls and military chieftains. Julius Cæsar. His conquests after setting out from Rome, until he invades Germany. He returns through Flanders, and brings his army to Boulogne-sur-mer, where he builds the Tower of Order (Odre). From this tower he sees the island of Great Britain. The description given to him of it. He resolves to possess the island, and writes letters to King Cassibelanus to pay him tribute. The answer of King Cassibelanus.]

How Julius Cæsar crossed over into Britain with his army; and how he was defeated, and driven out by King Cassibelanus and his allies. CHAPTER XXXIII. . . p. 107

[Cæsar takes his resolution on the receipt of the letter of Cassibelanus. He fits out a fleet of ships and vessels, and crosses the channel. Casts anchor in the river Thames. Cassibelanus marches from Dover to meet him. The Britons are commanded by Belinus, constable or grand marshal of the king. On the king's side are his brother, Nemynus, and his nephews, Androgenes and Tenantius, and also three kings who were subject to him. Belinus decides to attack the Romans without delay. Cæsar prepares for battle. Description of the battle. Combat between Cæsar and Nemynus. Nemynus receives a wound from Cæsar's sword, which penetrated the shield of Nemynus so that it could not be extracted. With this sword Nemynus performs deeds of great valour. Kills Labienus, Cæsar's lieutenant. The Romans are defeated, and, under cover of night, retreat to their ships. Cæsar takes his army into Flanders.]

How Nemynus, brother of King Cassibelanus, died of the wound which Cæsar had given him, and how the French wished to rebel against Julius Cæsar. CHAPTER XXXIV. p. 111

[The Britons are overjoyed at the retreat of Cæsar.

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Cassibelanus rewards his followers. Nemynus, mortally wounded by Cæsar, dies, and is buried in London. Description of Cæsar's sword, Trocamors. The Gauls, hearing of Cæsar's defeat by the Britons, contemplate throwing off the Roman yoke. They determine to drive the soldiers of Cæsar out of the country. Cæsar is much angered and terrified at this. He mollifies the Gallic princes and knights by gifts of large treasure, and makes great promises to them of all he should acquire in Britain. This has the desired effect, and the Gauls agree to all he asks. Cæsar determines on the acquisition of the island of Great Britain.]

How Cæsar returned a second time into Britain, where he was again defeated and driven out more shamefully than he had been the first time. CHAPTER XXXV. p. 113

[Cæsar remains at Boulogne two years after his first defeat by the Britons. At the end of this term he collects a large army and navy, and again invades Britain. Cassibelanus causes all the fortresses of the kingdom to be prepared for this, and garrisons all the towns and cities. Cæsar enters the river Thames, but resolves to sail up the river, without disembarking, as far as the city of London. King Cassibelanus' mode of defending the passage of the river. Destruction to the Roman ships. The Britons, posted on the banks, make great havoc among the drowning Romans and Gauls. Cæsar commands his ships to retreat, and a disembarkation of his men. He is attacked by Cassibelanus and the Britons, and utterly routed. The Romans flee to their ships, pursued by the victorious Britons. Cæsar returns to the Tower of Order, and there holds a council.]

How King Cassibelanus, after he had victoriously repulsed the Romans the second time, caused a solemn sacrifice to be made to his gods. And concerning the quarrel which arose between him and his nephew Androgenes. CHAPTER XXXVI. . . . . p. 116

[Cassibelanus, rejoicing greatly at his victory, commands all his subjects to come to London on a day appointed, and there to bring certain animals for sacrifice to the gods. The people assemble in great numbers. The king orders the sacrifice, and makes an offering to the gods. Description of the different forms of this ceremony among

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the Britons. That used by Cassibelanus. After the ceremony games and exercises are indulged in. During these a quarrel arises between Ilregas, nephew of Cassibelanus, and Enelinus, nephew of Androgenes, who fight, and Enelinus kills Ilregas. The king, much angered, orders Enelinus to be delivered up to him for judgment. Androgenes refuses, urging that he had his own court at Trinovant, where justice should be done if he came to demand it. Cassibelanus menaces Androgenes, and they separate in anger. Cassibelanus invades the lands of Androgenes, and ravages all throughout. Androgenes attempts to appease the wrath of the king, but finding himself unsuccessful, concludes therefore to write and ask aid from Cæsar.]

The tenor of the letter transmitted by Duke Androgenes to Julius Cæsar, the Roman general. CHAPTER XXXVII. p. 119

[Letter of Androgenes to Cæsar. Tells him the reason why he writes to ask assistance, and offers to Cæsar his alliance.]

How Julius Cæsar replied to the messenger; and how, by means of Androgenes, he subjugated the Britons, and made them tributary to the Romans. CHAPTER XXXVIII. p. 121

[Cæsar takes counsel on the receipt of the letter from Androgenes. He is advised to demand surety for the good faith of Androgenes, who sends to him his son Sceva, and thirty noble youths, as hostages. Cassibelanus prepares to besiege London. Cæsar, with his army, crosses the sea, and arrives at Romney, near Dover. Meets Androgenes there, and they close their compact. Cassibelanus, hearing of Cæsar's coming into Britain, marches to meet him. Cæsar, by advice of Androgenes, posts his men in an ambush, while Androgenes and his men are in ambuscade in a forest close by. A terrible battle is fought. The Romans, by the aid of Androgenes, defeat the Britons. Valiant defence by Cassibelanus. Account given by *Lucan*. Cassibelanus, finding that he can not hold out, despatches messengers to Androgenes for terms of peace. The answer of Androgenes.]

How peace was made between the Romans and the Britons by the assistance and mediation of Androgenes, and how Cæsar

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returned into Gaul, and took Duke Androgenes with him. CHAPTER XXXIX. . . . . p. 125

[Speech of Androgenes to Julius Cæsar. He asks that peace should be made. Cæsar at first derides him; but Androgenes threatening to separate from him, he accedes to a peace. Androgenes brings Cassibelanus to Cæsar, to whom he gives hostages to pay 3,000*l.* to the Roman empire yearly. The author mentions this to be the first tribute paid by Great Britain. Cæsar remains in Britain during the winter. Crosses over into France in the summer, taking with him Androgenes. He sends messengers to Rome to announce his victories, and demands a triumph. The senate refuses to give him a triumph, and denies that he had effected any good to the state. The history of the war thus occasioned between Cæsar and Pompey is to be seen in *Lucan*. Cassibelanus dies at York, seven years after the departure of Cæsar, without an heir. He is succeeded by Tenantius, brother of Androgenes. Cambelinus reigns after his father Tenantius. He is so much respected at Rome that tribute is not asked from him. Birth of the Saviour at this time. This was prophesied in Great Britain by Thezelinus a soothsayer.

How the Emperor Claudius went into Great Britain against the Britons, who had refused to pay him tribute; and concerning the death of King Guiderius. CHAPTER XL. p. 129

[Cambelinus dies after a reign of two years. Leaves two sons, Guiderius and Arviragus. Guiderius succeeds his father in the government of the kingdom. He refuses to pay the tribute to the Roman government. Claudius, the Roman emperor, is made acquainted with this by Lelius Hamo, the constable of the Roman army. Claudius sets out from Rome with a large army, vowing deep revenge. He sails to Britain, and lays siege to Porchester. Guiderius, the British king, collects all his forces, and advances to meet Claudius. Gives him battle with his whole army. He is assisted by his brother Arviragus. The Romans are utterly routed. Lelius Hamo uses treachery to overcome the Britons. Disguised as a Briton, he kills King Guiderius. Arviragus finds his brother's body, and changes his armour for the king's. The Britons fight bravely, thinking they are led on by King Guiderius. They succeed in dividing the Roman battalions, and drive one portion to their boats. The Roman emperor is among

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these. The others fly to the forest, and with these is Lelius Hamo. He is pursued by Arviragus, who has discovered that he killed his brother Guiderius, and he is finally slain as he was about to escape in a merchant vessel. The port called Hampton, after Lelius Hamo. Claudius collects his ships and all his men who remain. Assaults the town of Porchester, and finally takes it, and puts it to the flames. Arviragus retires to Winchester. Is pursued by Claudius, and besieged there. Arviragus disdains fighting behind walls, and orders his army to sally forth on to the Romans. A parley is had between Arviragus and Claudius. They treat mutually for peace. The conditions thereof. Claudius and Arviragus enter together into Winchester. Claudius sends to Rome for Genois, his daughter, who is to be given in marriage to Arviragus. The two kings unite together to conquer the isles of Orkney and other places. Genois, the emperor's daughter, arrives in Great Britain. Her meeting with her father and Arviragus in the valley of the Severn. Here they conclude their covenants and found a city, which is called Gloucester, after Glois, a son of Claudius. Claudius makes his son duke of Wales and earl of Gloucester. Celebration of the marriage of Arviragus and Genois. The Emperor Claudius returns to Rome. St. Peter the Apostle at Antioch. Converts the city, and holds his see there eight years. Goes to Rome. Arviragus again refuses to pay tribute to the Romans. Vespasian is sent with an army into Britain. Arrives at the port of Dover. Arviragus defends the port so well that Vespasian cannot take it. He sails along the coast, and disembarks in the open country. Attacks Gloucester, which he assaults for eight days. Arviragus, with his army, comes to the assistance of the town. A battle is fought without any final result. Peace is ultimately effected by Queen Genois, and Vespasian returns to Rome.]

How Maurius, the son of Arviragus, defeated Rodrit, the king of the Picts, and of the monument which he set up on the field in token of the victory. CHAPTER XLI. . p. 134

[Arviragus is succeeded by his son Maurius who had been brought up at Rome. Rodrit, king of the Picts, comes from Scythia into the country of Scotland, which he ravages. Maurius assembles an army, and marches against Rodrit, whom he defeats. The stone which King Maurius caused to be put up in memory of the battle. He gives

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to the prisoners taken in the battle the land of Caithness to dwell in, which had hitherto been uninhabited. The Picts populate it quickly. They make a raid into Ireland for women. Maurius dies, and is succeeded by his son Coillus.]

How Lucius was the first Christian king in the kingdom of Britain. How he caused the Britons to be baptized, and concerning the great benefits that he conferred on them. CHAPTER XLII. . . . . p. 135

[King Coillus is succeeded by his son Lucius. He sends to the apostle at Rome to let a priest come over to Britain to baptize him. The apostle sends two bishops. They convert the Britons, and baptize the king and his subjects. They also establish bishoprics and archbishoprics, and make the idolatrous temples into churches for Christian worship. This Lucius was the first Christian king of Great Britain. Dies at Gloucester in the year 150 after the Incarnation of Christ. He has no heir; therefore the Romans send over Severus, with two legions, to take possession of the kingdom. The Britons are unwilling to obey, but Severus mollifies them with gifts and promises. He drives the rebels out of the kingdom into Scotland. These elect a baron as their king, named Fulgenius, and make an alliance with the Picts. Fulgenius causes great annoyance to the Romans by making raids into their territories. Severus builds his famous wall. Fulgenius raises a large army, and besieges York. Severus brings his two legions to raise the siege. The battle that is fought is indecisive. Severus is killed, and Fulgenius mortally wounded. The body of Severus is however brought into York with all the honours. Fulgenius dies during the night. The two sons of Severus, by his Roman and British wives, Geta and Basianus. They are elected kings of their respective people, but Geta lives but a short time. Basianus seizes the kingdom on his brother's death. Reigns a long time in peace. He neglects to suppress the piracy which exists along the coast. Karras (Carasius), a freebooter, who is a subtle and malicious man, betakes himself to Rome. Represents to the senate the neglectful government of King Basianus in regard to these pirates, and that if a remedy were not applied the towns would be unable to pay their tribute money. He asks for a commission to guard the sea against

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the pirates. The Romans, at his prayer, constitute him Admiral of the fleet, and as such he returns to Britain. Then he shows his authority from the senate, and in a short space equips a large navy, consisting mostly of robbers and outlaws. Carausius puts to sea, and pillages the coasts, instead of defending the country, as he promised the Romans. He makes an alliance with the Picts, and ravages the country. Proposes an alliance with the Britons for the purpose of driving out the Romans, on condition of their making him king. His treacherous agreement with the Picts. King Basianus collects an army against Carausius. The Picts desert the king, who is killed by Carausius. He seizes the crown.]

How Aeller (Allectus) and Gallus were sent from Rome into Great Britain to govern it; and how the Britons made Asclepiodatus king, and defeated the Romans. CHAPTER XLIII. . . . . p. 141

[The Romans, on hearing that Carausius had seized the kingdom, send over Allectus and Gallus to Britain to regain possession of it. Carausius leads his army against them, but is killed in battle, and his army routed. The Romans traverse the kingdom, slaying all who resisted. The Britons, however, assemble together, and elect, as their king, Asclepiodatus, lord of Cornwall, under whose command they march to London. Allectus, who is unprepared and attended by few Romans, is killed in a church. His colleague, Gallus, marches to London, and finds the Britons departed. He fortifies the town. Is there besieged by Asclepiodatus, who takes the town, and great slaughter is made. Gallus flees to a strong tower, but is soon obliged to capitulate. He is restored to liberty on certain conditions. The Gauls and Scots, having taken no part in this agreement, fall upon the Romans wherever they are found, and make great havoc. Gallus is overtaken on the borders of the river, and slain. He is thrown into the water, and the river was named after him, Galvie, called by the English Unawort. The Britons crown Asclepiodatus. He reigns ten years peacefully. The emperor Diocletian persecutes the Christians. He sends Maximian to the West to destroy all who were found believers in Christ. Asclepiodatus makes war on Choel, earl of Leicester. Is killed by him in battle, and his army routed. Choel succeeds to the throne.]

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How Constantius came into England, and espoused Helen, the daughter of King Choel. Concerning the birth of Constantine; how he drove out the Emperor Maxentius, and how Helen found the cross. CHAPTER XLIV. p. 144

[The Romans are overjoyed at the death of King Asclepiodatus. They send Constantius, a senator, over to Britain with a large army. Choel receives him amicably, and engages to renew the tribute to Rome. Peace is made. Choel dies shortly after, leaving an only daughter, Helen. Constantius marries Helen, and comes to the throne. He offers up prayers for the birth of a son, which at last is born, and is named Constantine. His father, Constantius, dies eleven years after, and the government is undertaken by Queen Helen. Constantine succeeds at a competent age, and endears himself to his people by his goodness. The persecutions of Maxentius, emperor of Rome, who by his tyranny forces several noble Roman families to flee into Britain. They exhort King Constantine to go to war with Maxentius. Constantine sails to Rome, deposes Maxentius, and proclaims himself emperor. He is accompanied by his mother and his three cousins, Leominus, Trahen, and Maurius. Queen Helen crosses the sea, and goes to Jerusalem, where she summons all the Jewish elders, by whose assistance she finds the Cross, which had remained concealed. Leominus marries a Roman lady, and has a son named Maximian (Maximus). Ostones, duke of Wales, seizes the kingdom of Great Britain on the departure of Constantine. Trahen is sent by Constantine to oppose him. He lands at Porchester, and thence marches to Winchester. A battle is fought here, in which Trahen is defeated, and forced to take to his ships. He goes into Scotland, and ravages the country. Is pursued by Ostones, but gains a victory over him, and Ostones is obliged to fly. He goes over to King Compert, of Norway, for aid against Trahen. Ostones uses his influence with his friends in Britain to kill King Trahen, on whose death Ostones returns to Great Britain. He takes possession of the country, and kills all the Romans whom he finds.]

How King Ostones sent to Rome to ask Maximian to marry his daughter, and how he acquired the kingdom of Armorica of which he made Conan the king. CHAPTER XLV. p. 148

[King Ostones calls a council together on the subject

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of a successor to his throne, he having an only daughter for his heir. Some advise him to give his kingdom to Conan, his nephew, because he was the nearest heir after his daughter. By the advice of the Earl of Cornwall the choice falls on Maximian, son of Leominus. Amaury, son of Karadoc earl of Cornwall, is sent to Rome to bring over Maximian. He finds great discord prevailing between Maximian and the two brothers, Valentinian and Gratian. Amaury relates his mission to Maximian, who is much rejoiced. He accompanies him to Britain, where he is well received by Ostones, who marries his daughter to him, and declares him heir to the throne. Conan, the king's nephew, angered at this, leaves the court, and goes to Scotland. Defies his uncle and Maximian, and war commences between them. They fight many battles without result. Peace is made between them by means of the barons. Maximian assembles a large army, and crosses the sea into Armorica. Ravages the country there. Humbault, lord of Armorica, collects his followers, and advances to meet Maximian. A battle ensues, in which Maximian is victorious, and the whole kingdom is surrendered to him. He summons Conan to him. His speech to Conan. Maximian sends over to Great Britain for men and women to people the country of Armorica, and for soldiers to guard the land. Conan is crowned king of Lesser Britain. Maximian continues his conquests through France and Lombardy. Advances on to Rome, drives out the two brothers, and thereupon becomes emperor.]

How Conan, king of Lesser Britain, sent to Ajonet, king of Great Britain, on behalf of the Emperor Maximian, to obtain Ursula, his daughter, in marriage, and also to obtain a great number of virgins of the kingdom to give to his men and people his country. CHAPTER XLVI. . p. 152

[Maximian, on departing from Great Britain, leaves the government in the hands of Ajonet, brother of the earl of Cornwall. Ajonet has a beautiful daughter named Ursula. Conan sends ambassadors to him to ask his daughter in marriage, and also for a number of maidens to give in marriage to his men, in order to populate the country. The French attack Conan, but are defeated. Ajonet collects 11,000 noble virgins and 60,000 of lesser degree, to be sent to Conan. They embark in ships, and

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set out for Lesser Britain. A terrible storm overtakes them. The 11,000 virgins are carried into Germany to Cologne, where they are beheaded with Saint Ursula. Some of the maidens are killed by King Gavianus of Hungary, and Melga, lord of Siece. These outlaws, making a descent upon Scotland, ravage the country, and cross the Humber. Assistance is sent for from the Emperor Maximian against them. Gratian arrives with an army in Britain and expels the outlaws. Valentinian, who had been driven from Rome by Maximian, obtains the assistance of a king named Theodosius. He assembles an army and attacks Maximian, who is unprepared. Maximian is slain in Aquileia, and all the Britons who are with him. Valentinian seizes the empire. Gratian, after driving out Gavianus and Melga, causes himself to be crowned king of Britain. He is murdered during a disturbance. Gavianus and Melga, on hearing of his death, assemble a large army of Gothlanders, Norwegians and Danes, Scots, and Irish, and again invade the province of Northumberland. They ravage the country, and kill all the men, women, and children. The Britons send messengers to Rome, but the senate reproach them with ingratitude, and at first refuse them any assistance. A legion is ultimately sent to their aid, and the invaders are driven into Scotland. The Romans build a strong wall between Scotland and Deira. They hold a parliament with the Britons at London. The proceedings thereat.]

How Gavianus and Melga returned to Great Britain, and broke down the strong wall which the Romans had made; and how the Romans would not again assist the English. CHAPTER XLVII. . . . . p. 156

[On the departure of the Romans, Gavianus and Melga return into Great Britain with a large army, and destroy the wall which the Romans had built. They ravage the country and slaughter the inhabitants. The Britons again apply to Rome for assistance, but the senate absolutely refuses it. The prelates of Great Britain assemble together under Guicelin bishop of London, to advise under the circumstances. A resolution is passed to apply to Aldroen, king of Lesser Britain. The address of Guicelin to king Aldroen. Aldroen sends his brother Constantine with an army to the assistance of the Britons. Arrival of Constantine in Britain. A parliament is held by the Britons in London. Constantine is elected king. He marries a

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noble Roman lady, by whom he has three sons, Constant, Aurelius, and Uther. Constantine is treacherously slain by a Pict. An assembly of the barons is held to elect a new king. Difficulty occasioned by Constant, the eldest son, being a monk, and the other two sons being too young to govern. Vortigern, a powerful baron of Wales, addresses the council. He advocates the claim of Constant, and departs for Winchester. Has an interview with Constant in the abbey, who is induced by Vortigern to accept the crown. He rules under the guidance of Vortigern. Treacherous counsel given by Vortigern to the king. Constant is induced by him to send for the Picts, to take arms in his service and to garrison the towns. Vortigern attaches the Picts to him by repeated favours. They are entertained by him at a dinner, and Vortigern addresses them when they have been brought to a state of drunkenness. In this condition they murder the king, and then acquaint Vortigern thereof.]

How the tyrant Vortigern cut off the heads of those very Picts who with his own secret approval had slain King Constant. How he usurped the kingdom, and retained at his court the Saxons, by whose power he obtained victory against the Picts and Scots. CHAPTER XLVIII. . . . p. 165

[Vortigern feigns anger at the murder of King Constant, and beheads the Picts who committed the deed. The two brothers of the king are sent into Lesser Britain to King Pudis, their relative. Vortigern usurps the crown of Great Britain. Arrival of Englist and Orsus, with the Saxons, at the port of *Saumis* (Ebbsfleet). They are invited to an interview by Vortigern. He inquires of them their history, which Englist relates. Their religious observances. Vortigern offers to retain them at his court, and they are taken into his service. The Picts and Scots invade Britain and commit great ravages. Vortigern collects an army. Marches against them, accompanied by the Saxons under Englist and Orsus. A terrible battle is fought, in which, through the prowess of the Saxons, Vortigern gains a victory.]

How Englist maliciously deceived King Vortigern. How he obtained from the king a strong site on which he built the castle of the Courroie; and concerning the Saxons

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whom he brought over, and how Vortigern espoused his daughter Ronixa, who was a pagan. CHAPTER XLIX. p. 169

[Vortigern holds in high esteem the Saxons, and gives them a tract of land called Linsoye or Linsonie for their maintenance. The craftiness of Englist. His speech to King Vortigern, and the king's answer. The author's remarks on the king's credulity. Englist's request to Vortigern to have some castle or town assigned to him. The king suspects his design. Englist then asks the king's permission to build a castle in the country which had been given to him. Vortigern grants his request. The author again condemns the king's weakness. Englist builds his castle of the Courroie, called by the Britons Caercordy. He sends to Germany for soldiers, and for his daughter Ronixa. On the arrival of his daughter he invites the king to visit his castle. A banquet is prepared, and Ronixa is there introduced to the king. Description of the banquet and the incidents thereat. Vortigern becomes deeply enamoured of Ronixa, and demands her in marriage of Englist, who, after consulting with his brother Orsus, gives his consent to the marriage, and receives in exchange for his daughter the county of Kent. Vortigern's sons, Vortimer, Catigern, and Pascent. Their indignation on hearing of the king's marriage with a pagan. The author vehemently censures the conduct of Vortigern.]

How Saint Germanus of Auxerre and Saint Lupus of Treves arrived in Great Britain; and of the increase of the Saxons in this country, and how King Vortimer was crowned. CHAPTER L. . . . . p. 177

[Great Britain being at this time infected with the Pelagian heresy, the pope sends Saint Germanus, bishop of Auxerre, and Saint Lupus, bishop of Treves, to preach Christianity to the Britons. They perform many miracles, and re-establish the Christian faith throughout the kingdom. Englist's advice to King Vortigern. The king accedes thereto. Englist sends messengers into Germany to summon his son Cocta and the Saxons. They arrive in great numbers, and are well received by Vortigern, who sends them to the frontiers against his enemies. By their valour, and the victories gained by them over the Picts, they are esteemed and rewarded by the king. Englist continues, by envoys to Germany, to increase the number of his followers. Vortigern is entreated by his people to dismiss Englist

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and the Saxons, but he is influenced only by Ronixa, and disdains all counsel. The Britons, incensed thereat, resolve to depose him, and they elect Vortimer, his eldest son, and crown him king. Vortimer collects an army and makes war on the Saxons. Several battles are fought. Single combat between the brothers Pascent and Catigern. Pascent, who sides with Vortimer, is wounded, and Catigern slain. The Saxons are driven to the Isle of Thanet, but being there besieged by Vortimer, they pray for peace, and engage Vortigern to be their mediator. The Britons leave their ships to attend the parliament met for deliberation of peace. The Saxons, knowing them to be unguarded, seize their vessels, and, setting sail in haste, flee into Germany.]

How Queen Ronixa caused the good King Vortimer to be poisoned, and how he comforted his barons on his death-bed; and concerning the directions which he gave. CHAPTER LI. . . . . p. 181

[Vortimer advises his father Vortigern to relinquish his affection for the Saxons. He returns to London, and restores to the barons their possessions, which Vortigern had usurped, and re-establishes divine worship. Ronixa causes Vortimer to be poisoned. On the approach of death he causes a distribution of his wealth and treasure to be made to the churches and to all his followers. His exhortation to his people on his death-bed, his speech to his knights, and directions to cause a pillar to be erected on the shore, and to be placed thereon a hollow image of himself containing his ashes. He is buried in the church of Saint Paul in London.]

How Vortigern was once more raised to the royal dignity; and how, by the advice of his wife Ronixa, he again sent for Englist, by whom the Britons were overthrown. CHAPTER LII. . . . . p. 185

[The barons of Britain restore the crown to Vortigern. He is induced by Ronixa to recall her father Englist. The Saxon returns to Britain with an army of 300,000 men. Vortigern and the barons, dismayed at this, call a council, and resolve to oppose the Saxons. Ronixa keeps her father well informed of the movements of the Britons. Englist adopts a show of amity towards the Britons while maturing his treacherous plans. His speech to the British barons.

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Vortigern accedes to the proposal of Englist, and a day is fixed for a meeting between the king and his barons. Englist, being informed of this meeting, discloses his design to his followers, and instructs them how to proceed at the assembly, upon a given signal. The treachery of Englist. Slaughter of the British princes and nobles at the council. Valiant defence by Eldol, the earl of Gloucester. Vortigern is held a prisoner by Englist. The author's vehement exclamation against the treacherous Englist and his daughter Ronixa, and reiterated censure of the blindness and folly of Vortigern. The king, menaced by the Saxons on every side, grants to them everything they ask. They proceed to London, and capture that city, and afterwards the cities of York, Lincoln, and Winchester. All the Christians are put to death, and the Saxons become masters of the land of Britain. Vortigern flees into Wales.]

How King Vortigern took counsel of his diviners concerning his unhappy life; and concerning the tower which they advised him to build to save himself. CHAPTER LIII. p. 192

[Vortigern, having fled to Wales, sends for the sorcerers and necromancers. The Britons from the Humber southwards had all been killed except a few who had fled. Wales and Cornwall the only provinces free from Saxon conquest. Character of the English descended from the Saxons. Vortigern asks the sorcerers how he can best live in safety. After some delay the magicians tell him that he must build a strong tower in a suitable place, and retire thither. The king commands workmen and masons and materials to be procured for commencing the building. Marvellous occurrence in regard to the foundations of the tower. The magicians being commanded to give their opinion, reply that in order to make the foundations firm they must be sprinkled with the blood of a child born without a father. Messengers sent to discover such a child. Adventure of the youths Dinabuch and Merlin Ambrose before the gate of the city of Caercordy.]

How the messengers of King Vortigern brought away Merlin, who was called the child without a father, and concerning the things which he told King Vortigern about the stability of the foundations of his tower, to the great reproach of the diviners. CHAPTER LIV. p. 195

[The king's messengers require that Merlin be brought with his mother before King Vortigern. The king, on

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their arrival, questions the mother on the birth of her child. Her account of her interviews with a spirit in the form of a youth, and of her miraculous conception. The king consults Magentius, a philosopher, on the matter. His explanation. Merlin asks the king why he was conducted before him. He is informed thereof by the king. Demands that the sorcerers should be called before him. His denunciation of their prophecies. He explains to the king the cause of the obstruction to the building, At Merlin's desire the king causes the pool of water beneath the foundations to be drained, and discovers what Merlin had foretold.]

How Master Geoffrey of Monmouth, who compiled this book from the British language into Latin, excuses himself concerning the translation of the prophecies of Merlin, saying in this wise. CHAPTER LV. . . . p. 199

[Geoffrey of Monmouth's introduction to the letter written by him to the bishop of Lincoln. The tenor of the letter itself. The apology of the author of the Chronicles in translating Geoffrey's letter and the prophecies of Merlin.]

Here it speaks of the prophecies which Merlin delivered to King Vortigern, and first of the signification of the two dragons, which issued from the stones in the lake which had been drained, as is told above. CHAPTER LVI. p. 201

[Vortigern witnesses the wonders of the two dragons and their struggle in the caverns of the lake. He demands an explanation of this from Merlin, who thereupon commences his prophecies. Foretels the overthrow of the Britons by the Saxons, and their restoration in the time of King Arthur. Arthur's great power predicted. Alliance between the Saxons and the king of Africa. The destruction of religion, and translation of the metropolitan sees. St. Augustine's preaching rejected by the Britons through hatred of the Saxons. Catguollaun's quarrel with Edwin, and his consequent expulsion from Britain. The Heptarchy. Conversion of the Saxons by St. Augustine. King Oswald sanctified. The Britons restored by the prowess of King Catguollaun. Relapse into vices, and are driven from their country with Cadwalader, their king. The remnant invite the Saxons from Germany. Character of the English descended from the Saxons. Death of Cadwalader. His two children the occasion of trouble to

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the Saxons for 150 years. Reign of the Saxons for 300 years. The English enjoy prosperity in the kingdom until the coming of the duke of Normandy. His conquest of the Saxons. The accomplishment of this prophecy referred to 1,028 years from the Incarnation, and 450 years from the exile of the Britons. Prophecy applied to the valiant acts of the Prince of Wales, and his defeat of King John of France, at the battle of Poictiers. Prediction referred to the merchants of France, and their cupidity. The people vexed by imposts and loans. Grievous condition of the country. "The round shall be made half." This prophecy referred to a division of the crown and kingdom into two. Merlin foretels the destruction of the six kings and the slaughter of the Saxon people by a duke of Lesser Britain, descended from Corineus. The submission of Ireland and the neighbouring islands to the British dominion. The wars against Albania and Wales. The state of the kingdom on the death of the duke of Armorica. Its restoration to its former prosperity. Predicted coming of an Irish prince, the last of six brothers, who is to gain conquests in Britain, and to unite all the conquered states into one kingdom, and be crowned king of them, and take the lion for his arms. Interpretation of the "king likened to the lynx." Neustria and Rome to be subjugated by him. Condition of the kingdom during his reign. Cadwalader asks assistance from Armorica. Restored greatness of the Britons under a prince descended from King Conan of Armorica. Device of a wild boar borne upon his shield. He subjugates the great French lords. His conquests in Spain and Africa. Condition of the island under his successor, called "the wanton goat." His character. Interpretation of "the fountains turned "into blood, and the duel between two kings for love of "the lioness of Stafford." Of the prophecy of the coming of "three ages ere the kings buried at London shall be "exposed to view." And of the prophecy respecting the three sons of the king designated as the "wild boar." Division of the island among them. Destruction of one of the brothers by the French, with whom he goes to war. Division of his territories between the others—civil war between the brothers, and death of one—the victor invites foreigners to the land, and the island loses its liberty. Interpretation of the prophecy concerning the rivers Severn and Usk, and the waters of Bath. The martyrdom of 20,000 persons in London foretold.]

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Hereafter follows the second *cause* of the prophecies of Merlin the prophet. CHAPTER LVII. . . . p. 223

[Merlin, after resting awhile, continues his prophecies, (among others) of the three fountains in the city of Winchester. The maiden who by the grace of the Holy Spirit and by her preaching was to purify the nation. Her death by a king who should have ten children, of whom four should be kings, and the other six tyrants. Transfer of the metropolitan see from Winchester to the sea coast by Hericius, who founds there a fine city with six hundred towers and many churches. Interpretation of the prophecy "the sea between Britain and Gaul shall be contracted," and "the land of the island" of Great Britain "be enlarged." Pride and superfluity of dress the cause of the destruction, as foretold, of the city of Winchester. London, envious of the city founded by Hericius, extends her walls. The ardea or heron from the Calaterian forest. Great mortality in the island by famine and pestilence. The bird of iniquity in the valley of Galalias. Its offspring —the fox, the bear, and the wolf. Interpretation of the prophecy. The eldest son after his father's death obtains the kingdom. His two brothers seek aid from the duke of Normandy, who brings over a large army to their assistance, and conquers the fox. The treachery of the fox, who makes a feigned alliance with the duke. The duke. with the assistance of the brothers, the bear and the wolf, revenges this treachery, but the fox under disguise of the wolf, that is, clothed in the armour of his brother, gets into the duke's tent, and slays him and his followers. He destroys his brothers, and is crowned king. A prince, figured by a serpent, makes war on him, and besieges London, but the serpent is defeated by a noble knight of blood royal, called the mountain ox. The serpent calls the ass to his assistance, who is a very wicked knight, but the good knight defeats them. The latter is, however, betrayed and burnt in his castle. After his death his knights and soldiers become sea robbers. The inhabitants of London, after the death of the serpent-knight, destroy the works made by him for turning the course of the Thames. The people become proud and avaricious when delivered from their enemies, and make war on their neighbours. They subjugate all the provinces of the island; but the Venedotians and Scots combine against them, and a great battle ensues. Interpretation of the prophecy of the toad (owl) building its nest upon the walls of Gloucester—of the

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worm with the fiery breath, from which proceed seven lions —of the giant of wickedness and the dragon of Worcester —of the "bull" and his brother the "wild boar," who is overcome by the noble duke of Gloucester, figured by the lion—of the bull breaking his horns against the walls of Exeter, and of the serpent of Lincoln—of the battles between the winged and the non-winged—of the dragons destroying each other—the lion who should unite five portions of the land into one—the giant of the black colour —the princes enervated by pleasures, and their subjects changed into monsters—the charioteer of York—the husbandman of Albania—the city of Claudius—of the two princes, successors to the kingdom, &c. The author remarks upon the difficulty and obscurity of the prophecies, and after suggesting an interpretation, he concludes with a pointed reflection upon the state and condition of France in his own time.]

How Merlin foretold to King Vortigern the coming of the two sons of King Constantine, and the end of his miserable life, and also the death of Englist the Saxon. CHAPTER LVIII. . . . . p. 259

[King Vortigern commends the prophetical spirit of Merlin, and returns thanks to Heaven for having sent such a child to him. He desires Merlin to tell him what would be the end of his life. Merlin's answer and prediction. Vortigern prepares to defend his castle against Aurelius Ambrosius, and Uther Pendragon. He receives intelligence of their arrival in Great Britain with a large army.]

How all the Britons of Great Britain, nobles and non-nobles, who had escaped the hands of the Saxons, having heard of the arrival of King Constantine's children, came to meet them, treating them with great respect; and how they besieged Vortigern and burned him in his tower, as Merlin had foretold. CHAPTER LIX. . . . p. 262

[Aurelius and Uther receive the congratulations of all the barons and the people of Britain who had escaped the tyranny of Englist and the Saxons. Aurelius is immediately crowned king, and the barons do him homage. They exhort him to march against the Saxons who had so cruelly exiled and slain their people. Aurelius shows them that King Vortigern ought first to be captured and killed, he having been the cause of all their sufferings and the murderer of King Constant. He leads his army into Wales, to the

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castle of Genorre, whither Vortigern had fled. Speech of Aurelius to Eldol, earl of Gloucester. He incites his soldiers to avenge themselves for the miseries which Vortigern had caused them. They attack the castle, throw Greek fire into the tower, which is soon in flames. Vortigern and all his followers are burnt.]

HERE ENDS THE TABLE OF THE CHAPTERS OF THE SECOND BOOK OF THIS FIRST VOLUME.

HERE BEGINS THE TABLE OF THE RUBRICS OF THE THIRD BOOK, WHICH CONTAINS FIFTY-THREE CHAPTERS.

How the Saxon Englist garrisoned his fortresses when he learned the death of Vortigern; and how the noble King Aurelius defeated him and all his army, in which there were full 200,000 Saxons. CHAPTER I. . . p. 267

[Englist and the Saxons terrified at the tidings of Aurelius' victory, prepare to defend their towns and castles. They especially protect the part of the country towards Scotland. Their reasons for this. Aurelius marches towards the north. His distress at the sight of the cities and churches destroyed by the Saxons. Invokes heaven in his favour. Englist on his side makes a warlike address to his army. Aurelius having ordered his line of battle, marches to meet the Saxons. Speech of Eldol, the duke of Gloucester. Aurelius having exhorted his soldiers, the battle commences. Englist takes to flight to his castle of Caerconan, but being pursued thither by Aurelius, he returns to the field and rallies his men. The Armorican Britons decide the victory against the Saxons. Combat between Englist and the duke of Gloucester. Englist is taken prisoner and the Saxon army routed. Cocta and Orsus, the son and cousin of Englist, retreat to York and fortify the town.]

Here it speaks of the condemnation and death of the tyrant Englist, and how his son Cocta and all the young Saxon nobles placed themselves at the mercy of King Aurelius, each with a chain in his hand. CHAPTER II. . p. 276

[Aurelius besieges and captures the city of Caerconan. A council is held to decide the fate of Englist. Elidath, bishop of Gloucester, addresses the assembly. Englist is adjudged to death, and is beheaded by Eldol, duke of Gloucester. The king marches to besiege the city of York.

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Cocta and Orsus in great terror resolve to surrender. Accompanied by all the noble Saxons, they deliver themselves up to the king. Aurelius is greatly touched by this voluntary submission. He summons a council to decide on their fate. Speech of the bishop of Gloucester. Aurelius gives them full pardon, and grants to them the marches of Scotland as a spot for habitation.]

How the King Aurelius reformed the manners of his kingdom, and rebuilt the churches, cities, towns, and fortresses which had been destroyed by the Saxons. And concerning the cause for which he sent to seek for Merlin, and the counsel which the said Merlin the prophet gave him on his question. CHAPTER III. . . . . p. 279

[Aurelius assembles the princes and barons in the city of York. He explains the cause of his summons to them. Superintends the rebuilding of the demolished cathedrals and churches. Marches from York to London. Summons the citizens, and distributes money to them to enable them to rebuild the city. Makes it the seat of his government. Restores the laws and condition of the city. Gives to his own knights the lands which had lost their owners. Marches from London to Winchester to restore that city and rebuild the churches there. The king, at the request of Bishop Elidath, goes to Caercaradoc, where the bodies of the martyred Britons lay. His grief at the recollection of his countrymen's sufferings. Comes to the convent of Ambrith near this spot. Resolves to erect a monument to their memory, and summons workmen for this purpose. One of the master artificers recommends the king to send for Merlin. Aurelius, by the advice of Bishop Elidath, despatches messengers to seek Merlin, whom they meet with in the country of the Gewisseans. Having been brought before Aurelius, Merlin answers the king regarding the monument he proposed to raise at Caercaradoc, now called Salisbury, and advises him to remove the stones of the Giant's circle from the mountain of Killareth in Ireland.]

How after Uther Pendragon, with Merlin and his army, had arrived in Ireland he defeated Gillomith, the king of that country; and how Merlin by his subtlety got the stones carried into Britain, where he set them up in their order, by the command of King Aurelius. CHAPTER IV. . p. 283

[The king at first ridicules the statement of Merlin, who, rebuking Aurelius, explains the virtues of these great

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stones. Aurelius is exhorted to send an army into Ireland to possess himself of them. Uther-Pendragon is appointed to accompany Merlin with a large army. Their arrival in Ireland is the signal for King Gillomith to prepare an army to repel them. Uther, by the advice of Merlin, sends messengers to the king, explaining the object of his landing in his country. Gillomith's answer; and his address to his men. They advance to meet the British army. A battle ensues, in which the Irish king takes to flight, and his army is routed. The Britons march to the mountain of Kilareth, and discover the giant's circle of stones. Merlin instructs them how to raise these stones and carry them to their boats. They return to Great Britain, when the stones are taken to the burying place of the barons. Aurelius summons all the nobles and prelates to take part at the funeral obsequies. A feast is held at Mount Ambrith during three days. Aurelius rewards his princes and gives the forfeited offices of the island to his faithful friends. The king elects bishops to the sees of York and Caerleon. He commands Merlin to proceed with the setting up of the stones brought from Ireland.]

How Pascent, the son of King Vortigern, stirred up the Germans against the good King Aurelius, with a very great army, and how they were defeated; and how he afterwards allied himself to King Gillomith of Ireland, whom he induced to cross over into Britain with a great army; and how by poison and treachery he compassed the end of the Christian King Aurelius. CHAPTER V. . . . . p. 290

[Pascent, the youngest son of Vortigern, who had fled into Germany, being recovered from his wounds, incites the Saxons to war against Britain. He collects a fleet and an army, and invades Great Britain in the north. Ravages and destroys the country. Is defeated by Aurelius, and retreats to his ships. Sets sail from Britain, and steers his course towards Ireland; there King Gillomith of Ireland receives him well, and enters into an alliance against the Britons. The confederates raise a large force and land in Britain. Capture of the city of Menevia. The king his brother lying ill at Winchester, Uther Pendragon marches against the confederates with a large force. Pascent and Gillomith are rejoiced at this illness of Aurelius. Their address to their followers. Coppa, a Saxon, demands to know what reward would be given to

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the man who should kill the king. Answer of Pascent. The Saxon discloses his project for assassinating Aurelius. Pascent enters into a covenant with him. Coppa, disguised in the habit of a monk, goes to Winchester. Is admitted to the king's service. Under pretence of curing Aurelius with a specific remedy, he administers poison. The effects of this poison, and death of the king. Coppa secretly escapes to Pascent, and communicates the news of Aurelius' death. The author's apostrophe on the treachery of Pascent. Description of the wonderful star that appeared simultaneously with the death of the king.]

Concerning the explanation which Merlin gave to the Duke Uther Pendragon; and how the duke defeated his enemies Gillomith and Pascent, and then returned to Winchester to celebrate the obsequies of his brother King Aurelius. CHAPTER VI. . . . . p. 296

[Uther, dismayed at the appearance of this star, summons Merlin, and requests an explanation thereof. Merlin's exposition. Uther is left in great perplexity as to its signification. He hastens the advance and meets the enemy. Pascent and Gillomith are slain and their army routed. Uther on hearing of his brother's death returns to Winchester. He is present at the funeral obsequies of the king.]

Of the coronation of the Duke Uther, who was surnamed Pendragon, and of the two battles which he fought against Cocta, the son of Englist, and Orsus, his cousin, who defeated him in the first battle, but afterwards were overthrown in the second encounter. CHAPTER VII. p. 298

[Uther is crowned on the death of his brother. The origin of his surname of Pendragon. Cocta and Orsus, breaking their covenant, invade the territories of King Uther. They are joined by the remnants of Pascent's defeated army, and send to Germany for additional aid. Devastate the whole of the northern provinces, and lay siege to York. Uther arrives with his army, and gives them battle. The Britons are defeated in the first attack, and forced to flee as far as the mountain of Aven. Uther there assembles a council of his barons. Speech of Gorlois, duke of Cornwall. The Britons a second time attack the Saxons. They being taken by surprise, are easily overcome. Cocta and Orsus are taken prisoners.]

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Of the court which King Uther Pendragon held in the city of London, and how he made war on Duke Gorlois, on account of his wife, of whom he become enamoured. CHAPTER VIII. . . . . p. 302

[Uther marches to Aclud, and there settles the public affairs. He subjects the Scots, and exercises justice on the rebels. Having quieted the country, he returns to London, where he causes Cocta and Orsus to be imprisoned. Summons all his nobles to a festival held at the court of London. All the nobles of the kingdom attend, with their wives and daughters. Duke Gorlois of Cornwall is accompanied by his wife Ygerne, who is the greatest beauty at court. The king becomes enamoured of her. Pays her such great attentions at the banquet as to neglect every one beside her. Gorlois enraged at perceiving this, withdraws with her from the court without taking leave of the king. Uther commands him to return, but is disobeyed. He takes an army into Cornwall, and destroys the cities, towns, and people. Gorlois sends his wife to his castle of Tintagol, while he himself stays in his castle of Demeloit, and garrisons it. Uther hearing of this, lays siege to the castle of Demeloit, resolving at first to overcome the duke. He, however, cannot restrain his desire to see Ygerne, and is overpowered by his love for her. Seeks advice from his particular friend Ulphin of Rithearodoth. Ulphin's answer to the king. Suggests that Merlin should be sent for. Uther commands him to be summoned and relates his grief to him. Merlin submits a plan whereby the king should enter the castle unknown. Uther is transformed into the semblance of Gorlois, and Ulphin and Merlin assume the forms of Jourdain and Briselle, and they enter the castle. Uther stays the night with Ygerne as her husband. She becomes pregnant, and has in time a son named Arthur.]

Of the death of the Duke Gorlois and the capture of the besieged fortress by the Briton army in the absence of Uther Pendragon; and how he espoused Ygerne, and concerning the arrival of the Saxon army at the instigation of Cocta and Orsus, who had escaped and fled from prison. CHAPTER IX. . . . . p. 308

[The army of Uther continues the siege of the castle of Demeloit during his absence. They use a stratagem to draw the Duke Gorlois from his defences, and in the battle which follows his army is routed and he is slain.

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Messengers arrive at Tintagol with the news of Gorlois' death. Their astonishment at seeing the figure of their duke, who was personated by King Uther. The king, keeping up the disguise, addresses Ygerne, and explains that it behoves him to depart to the assistance of his men. Uther, accompanied by Ulphin and Merlin, returns to the British camp. The king is joyfully received. He grieves at the death of Gorlois, but cannot overcome his affection for Ygerne. He orders the army to march for Tintagol, and the castle being taken, Uther espouses Ygerne. The marriage results in the birth of two children, Arthur and Anne. After twelve years of peace in the kingdom Uther is attacked by a serious illness, and intelligence is received of the escape of the Saxon prisoners Cocta and Orsus, who had fled into Germany. By reason of Uther's illness, they assemble a large army and invade the kingdom of Albania, where they commit inhuman ravages. The king commits the rule of his army and government to Duke Loth of Londonesia, husband of the king's daughter Anne. Duke Loth leads the army against the invaders. The Britons obtain no decided success. The reason for this.]

How the King Uther Pendragon, very grievously sick, had himself carried before the army, where he very sharply reproved his princes; and how he was borne in a litter to battle, where the Saxons Cocta and Orsus were slain, and their army totally defeated. CHAPTER X. . p. 314

[Duke Loth acquaints Uther with the unfortunate condition of the kingdom. The king, disregarding his malady, orders himself to be conducted to the army. His address to the nobles. He orders a litter to be prepared to take him into battle. Marches against the city of Laminth (Verulam), in possession of the Saxons. Cocta and Orsus, deriding the situation of the king, withdraw to the city, and leave the gates open in contempt of the Britons. Uther commands an immediate attack on the city, which the Britons enter forthwith. After much severe fighting, night coming on, the combatants separate. The Saxons seeing their error in having been over sure, prepare their defences more carefully. The battle is continued on the morrow, and lasts the whole day. Cocta and Orsus being slain, the Saxon army gives way and is routed. Uther addresses the British barons amidst great rejoicing.]

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How the Saxon tyrants treacherously caused the death of the King Uther Pendragon by poisoning the fountain of the water of which he drank. CHAPTER XI. . . p. 319.

[The main body of the Saxon army retreats to the country of the Picts and into Scotland. There they incite the natives to take up arms against King Uther. The king wishes to march against them immediately, but he is overruled by the barons on account of his malady. The Saxons ravage the open country in roving bands, the fortresses and strongholds of the Britons being too well guarded. The state of the king's health suggests plots for his assassination. The Saxons resolve to poison him as they had done his brother Aurelius. Some of the Saxon knights in the disguise of beggars enter the city of Verulam, where the king lay ill. They make themselves acquainted with the state of the court. Discover that the king's malady creates intolerable thirst, and that he drinks only the water from a certain fountain near the palace. They craftily place poison in this fountain, and the king drinking the water thereof soon dies from its effects. The prelates and clergy assemble on the death of Uther to celebrate his obsequies. He is buried in the Giant's Circle next the body of Aurelius Ambrosius.]

Of the coronation of Arthur son of Uther Pendragon, by Dubricius, archbishop of Caerleon, and how Arthur defeated Colgrinus, duke of the Saxons, with all his army, and besieged him in his city of York. CHAPTER XI. p. 321.

[Arthur, son of Uther Pendragon, is crowned at Gloucester by Dubricius, archbishop of Caerleon. The Saxons incite their friends and relations to come over from Germany. They animate them by relating the prowess of Colgrinus, their leader, who had subjugated a great part of Britain. Character of the young King Arthur. He collects a large force to march against the Saxons at York. Colgrinus advances to meet him, and a battle is fought near the river Duglas. The Saxons are defeated and driven to their city of York, which Arthur besieges. Baltucus, the brother of Colgrinus, having been sent to the Saxon fleet to welcome the arrival of Duke Cedric of Germany, receives intelligence of his brother's defeat. Marches against Arthur with his forces in order to relieve the besieged. The king despatches Duke Cadore of Cornwall with a large body to intercept him. Baltucus is defeated and put to flight. Reaches York in the dis-

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guise of a harper, and is admitted to his brother. They endeavour to form plans to extricate themselves. Arrival at a port of Scotland of Duke Cedric of Germany with a very large army. The king raises the siege of York.]

How King Arthur abandoned the siege of York, went to London to hold a council, and sent ambassadors into Armorica to seek aid from King Hoëlus, his nephew. CHAPTER XIII. . . . . p. 325.

[Arthur marches to London, where he assembles a council to deliberate on the state of the kingdom. Ambassadors are sent to the king's nephew, Hoëlus, king of the Armorican Britons. Hoëlus collects an army of 15,000 men, and sets sail for Great Britain. Arrives at the port of Southampton, where he is received by King Arthur.]

How King Arthur defeated the pagan Saxons at Caerlindeoch, the city which they had besieged, and how in the Caledonian forest they swore to pay him tribute, giving him hostages; but they perjured themselves, and so their hostages were put to a cruel death. CHAPTER XIV. p. 326

[Arthur unites his forces with those of King Hoëlus, marches to Caerlindeoch against the Saxons, and defeats them in the battle that ensues. They are pursued as far as the forest of Caledonia. There the fugitives rally and resume the fight, and by their advantageous position they harass the Briton army severely. Arthur surrounds and blockades the Saxons, who, overpowered by hunger, surrender themselves. The king accedes to their entreaty for liberty, in consideration of hostages being given. The Saxons then embark as if for Germany, but repenting of their treaty, they determine to shift their sails and return to Britain. They land at the port of Totness and ravage the country as far as the Severn. They besiege the city of Bath. Arthur returns in haste from the north, and advances to raise the siege of Bath. Hoëlus is left sick in the city of Aclud. King Arthur enters the province of Somerset. His address to his followers.]

How Dubricius exhorted the Britons to fight boldly against the pagans, and how they defeated them through the prowess of their King Arthur. CHAPTER XV. . . p. 329

[Address of the Archbishop Dubricius to the soldiers. Arthur equips himself for the fight in his noted armour.

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Description of his arms. He places his army in order of battle, and advances against the Saxons. A desperate battle is fought, lasting a whole day. Arthur's prowess. Results in the total defeat of the Saxon army. The Saxon dukes, Colgrinus and Baltucus, are slain, and Cedric of Germany put to flight.]

How the duke of Cornwall killed the Duke Cedric and took his ships and his men in surrender. CHAPTER XVI. p. 331

[King Arthur commands Cadore, duke of Cornwall, to pursue the Duke Cedric, while he himself marches to the relief of Hoëlus at Aclud. Cador seizes the ships of the Saxons, so as to prevent their escape. The Saxons flee to the island of Clavecaert (Thanet), whither the duke of Cornwall pursues them. Cedric is slain, and his followers surrender themselves prisoners,]

How the noble King Arthur defeated the Scots on an island in a lake, and also the king of Ireland, who came to assist and succour them. CHAPTER XVII. . . . p. 332

[The duke of Cornwall marches to join King Arthur at Aclud. The king having defeated and dispersed the Scots and Picts, releases his nephew. Duke Cadore is despatched in pursuit of the enemy, who rally near Mureith (Moray). They retreat to the islands in the lake of Lomond, noted for the eagles which assemble there. Arthur follows the duke of Cornwall and attacks the Scots. He blockades the island with his ships. Gillomarus, king of Ireland, comes to the assistance of the Scots. He is met and defeated by Arthur with great slaughter. The Scots are then attacked and slaughtered without mercy. Their bishops come to Arthur and implore for mercy for their countrymen. The king, greatly moved, grants their prayer and pardons the rebels.]

How the noble King Arthur of Britain rebuilt the churches, which the accursed pagans had inhumanly destroyed. CHAPTER XVIII. . . . . p. 334

[Hoëlus, king of Lesser Britain, being struck with great admiration of the lake and islands which had been blockaded, King Arthur describes to him the wonders of another lake called Linligault. Arthur marches to York, to celebrate the feast of the Nativity. He is much moved at the destruction of the churches, and appoints Piram, his own chaplain, to rebuild them. Reinstates the nobles in the honours they had lost through the Saxons.]

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How King Arthur restored the kingdom of Scotland to its ancient liberty, and how he espoused Geneviere (Guenever), who was of noble Roman lineage, and the fairest lady in all the realm of Britain. CHAPTER XIX. p. 336

[Arthur gives a province to each of the princes of Scotland, Aneleseth, Urian, and Loth. He espouses Guenever, a lady of Roman lineage. Invades Ireland, and subjugates the country. Arthur removes his troops to Iceland, which he likewise reduces. The kings of the neighbouring islands place themselves in subjection to Arthur. Returns to Britain, and is at peace for twelve years.]

How King Arthur, after reposing long in great happiness, crossed the sea, and conquered Norway, Dacia (Denmark), Neustria, and all the countries of Gaul. CHAPTER XX. p. 338

[Arthur's distinguished position. He causes alarm to all the foreign kings and princes. They fortify their towns and cities with increased care. Arthur forms the design of conquering Europe. Invades Norway with a fleet and a large army. Defeats the Norwegians, whose king, Reculfus, is slain, and finally subjugates the whole country of Norway and Denmark. Causes Loth, his brother-in-law, to be crowned king thereof. Galganus or Gavain, son of Loth, educated in the service of Pope Simplicius. Arthur leads his army into Gaul. Defeats Forlonus (Frolle or Flollo), governor of the province on behalf of the Emperor Leo. Forlonus falls back on Paris, and garrisons the town. Arthur pursues him, and lays siege to Paris. Reduces the town by famine. Meets the Roman general in single combat. Description of the fight, Forlonus is slain. The people of Paris open their gates to the king. He divides his army into two portions. Despatches King Hoëlus with one division against Guidart, duke of the Poitevins, and leads the other into other provinces of Gaul. Hoëlus finally subjugates Duke Guidart and all Gascony. Arthur conquers the whole of Gaul. Returns to Paris, and there holds his court. Distributes the provinces to his nobles. Returns to Britain.]

Here it speaks of the great feast which the noble King Arthur celebrated in the city of Caerleon, and how there came to it many great princes and barons. CHAPTER XXI. p. 343

[Arthur celebrates the feast of Whitsuntide with unusual magnificence in the city of Caerleon. Description of the city.

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The churches of St. Julius and St. Aaron. The school of astronomy. Names of the kings and princes and prelates invited by King Arthur.]

How all the princes who had come to the court of King Arthur were feasted, and how he and the queen, his wife, wore their crowns on the day of the solemnity. CHAPTER XXII. . . . . p. 346

[Description of the ceremonies at the coronation of King Arthur and Guenever. Procession of the king and queen to mass. They return to the palace for the banquet. Observance of Trojan customs. The order of attendance respectively on the king and queen. General view of the character of chivalry among the knights in these times. The banquet is followed by different sports. Distribution of the prizes. The festivities last three days. The king confirms their lands to the prelates and barons.]

How King Arthur made several archbishops and bishops, and of the arrival of the ambassadors sent from Rome. CHAPTER XXIII. . . . . p. 349

[Dubricius, archbishop of Caerleon, resigns his see, and is succeeded by David, the king's uncle. Samson, archbishop of Dol, is replaced by Celianth, a bishop of Armorica. Magaunius, bishop of Leicester, (Chester?), and Eledemius, bishop of Aclud. Ambassadors arrive from Rome with letters from the Emperor Tiberius. The tenor of the letters. King Arthur takes counsel with his barons on the subject of the letters. Speech of the duke of Cornwall.]

Here follows the speech which King Arthur made to his princes, on the subject of the letter sent him by the Roman emperor. CHAPTER XXIV. . . . . p. 351

[Arthur's speech to his barons. He explains the tenor of the letters from Rome, and asserts his right to refuse to pay her tribute. Concludes that he has an equal right to claim tribute from the Roman empire for Italy. Declines to send any reply.]

Here follows the speech of King Hoëlus of Armorica advocating the war against the Romans. CHAPTER XXV. . p. 354

[Hoëlus, king of Armorica, addresses the council in praise of Arthur's speech. Advises war against Rome, and proffers his assistance with an army.]

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The counsel of Agnoleseth, otherwise called Angelus, king of Albania. CHAPTER XXVI. . . . . p. 356

[The king of Albania commends the speech of King Arthur. Expresses his delight at the prospect of a war. Considers that all the previous conquests would be as naught unless the Germans and Romans are overthrown, and proffers all the aid in his power. The army is increased by promises of reinforcements from the barons of Britain and the kings and princes of the islands subject to King Arthur.]

Of the answer that King Arthur made to the Roman ambassadors, and how the barons prepared themselves with all diligence. CHAPTER XXVII. . . . . p. 357

[Arthur commands all his barons to repair to their own territories, and get themselves in readiness to be at the port of Barfleur on the Kalends of August. Gives his answer to the Roman ambassadors, who return to Rome and report to the Emperor Tiberius. The senate despatches messengers to the different princes of the East to come without delay to Italy, to aid in subjugating King Arthur. Names of the Eastern kings and the Roman leaders. The Emperor commences his journey towards Britain with the Roman army. Arthur appoints Mordreth regent of Britain and guardian of his wife Guenever. Sets sail from the port of Southampton. His dream at sea. Interpretation thereof by his knights. He arrives at Barfleur, where he awaits the coming of his allies.]

Here it tells how the brave King Arthur fought valiantly with a great giant at the rock of Mount St. Michael. CHAPTER XXVIII. . . . . p. 359

[Tidings reach King Arthur of the existence of a Spanish giant in the neighbourhood. Arthur determines to fight with him. Is accompanied by Gaius the sewer and Beduerus his cup-bearer. They arrive at St. Michael's mount, and Beduerus is despatched to discover the giant's residence. Learns that the Lady Helen, niece of King Hoëlus, had been carried off and murdered by the giant. Beduerus rejoins the kirg, and relates to him what he had seen. Arthur engages the giant in single combat. Description of the combat. He cuts off the giant's head, and addresses his companions, comparing this giant with one named Ritho, whom he had formerly killed. Account of that combat. The king returns to his camp, where he is joyfully received. Hoëlus mourns for his niece, and builds over her body a beautiful vault, now called Helen's tomb.]

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How King Arthur went to meet the Romans, and how the ambassadors first began the conflict. CHAPTER XXIX. p. 364

[Arthur awaits the arrival of the allies. He breaks up his camp and marches against the Romans near Ostun (Autun) in Burgundy. Seeks for a suitable spot for retreat in case of need. Three ambassadors, Gerinus, count of Chartres, Boso of Oxford, and Gavain the king's nephew, are sent by Arthur to the Roman emperor. Quintilian, the Roman governor of Gaul, having answered the British ambassadors insultingly, is struck down by Gavain. The Romans set upon the Britons. Exploits of the three ambassadors. They retreat with their followers towards the camp. Being reinforced, a battle ensues, in which the Romans are forced to retreat. Petreius Cocta comes to their aid with a large force, and turns the Britons. The battle again becomes general. The Romans under Cocta, an experienced commander, harass the Britons severely. Earl Boso addresses his followers. They attack the Romans afresh, and Boso encounters Petreius, who, after a desperate struggle, surrenders himself a prisoner, and the Romans retreat to their camps. The victorious Britons return with their prisoners to King Arthur. The Roman consul and the other prisoners are given over to the conduct of the duke of Cornwall and other nobles to proceed with them to Paris under a strong guard of 15,000 men.]

How the Britons, in conducting their prisoners to Paris with 15,000 armed men, defeated 20,000 Romans who waylaid them in an ambush. CHAPTER XXX. . . . p. 372

The Emperor Lucius, on learning the fate of the Roman prisoners, despatches an army in pursuit of the Britons. The Romans, led on by chosen generals, fall upon the unsuspecting Britons from an ambuscade, and a desperate battle is fought for the recovery of the prisoners. Their achievement of this exploit is prevented by the arrival of Guitard, duke of Poitou, with reinforcements, whereby the Romans are ultimately defeated, the survivors in the battle escaping with difficulty. The Britons lose many notable generals, and on the side of the Romans several commanders are slain. The prisoners are conducted without any further resistance to Paris.]

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How the Roman emperor abandoned his tents to go to Ostun, and how King Arthur met him in a valley, where he marshalled his battalions. CHAPTER XXXI. . . p. 374

[The Roman emperor, undecided which plan to adopt for the relief of his army, determines secretly to abandon his tents and retire to Autun. Arthur, being made acquainted with this, resolves to give him battle. Sets out at night to intercept Lucius in the valley of Siesia, where he marshals his men. Description of his line of battle. The names of the various British commanders. After choosing a convenient place in the centre for his own battalion, the king fixes his banner there.

How Arthur wisely exhorted his knights to fight well for the defence of their country and their liberty. CHAPTER XXXII. . . . . p. 377

[Arthur addresses his knights. Applauds their valour, and exhorts them to prove that a repose of five years has not caused them to degenerate. Refers with pride to their two defeats of the Romans, and speaks contemptuously of their hurried retreat. Reminds them of the battles which they had fought in Denmark, Norway, and Gaul, and their victory over Flollo, the Roman lieutenant. Incites them to action by glowing description of the wealth and treasures they would acquire by their defeat of the Romans. The knights unanimously pray the king to lead them instantly to battle.]

How the Roman emperor marshalled his battalions after making a speech to encourage his knights. CHAPTER XXXIII. . . . . p. 379

[The Roman army approaches the valley where the Britons are posted. Lucius abandons his intention of retiring to Autun, and calls the leaders of his army to a conference. Speech of the emperor to the princes and commanders. They all with one accord ask to be led to battle. Lucius forms his battalions according to the Roman custom. Description of the order of battle and the names of the leaders of battalions. The emperor takes a position in the centre where the Roman eagle is displayed.]

Of the wonderful battle between the Romans and the Britons, and of the glorious victory which King Arthur obtained. CHAPTER XXXIV. . . . . p. 382

[The battle is begun by the first Roman battalion under Lucius Catullus against the Britons commanded by the

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king of Albania and the duke of Cornwall. The engagement then becomes general throughout both armies. Beduerus, duke of Normandy, is slain by the king of Media. Caius the seneschal, after performing prodigies of valour, is mortally wounded. The Normans lament the fall of their leader. Ilregas, the duke's nephew, begs for a support to aid him in avenging his uncle. With three hundred knights he attacks the king of Media and his battalion. Slays the king, whose body is cut to pieces. Heavy losses as well on the side of the Romans as of the Britons. Names of the commanders who were slain. The Britons are scattered by the impetuous assaults of the Roman soldiers, but are rallied by Hoëlus, king of Armorica, and Gavain, the nephew of Arthur. They arrest the progress of the emperor's battalion, performing deeds of high valour. Gavain engages in single combat with the emperor Lucius. The Britons are driven back to the battalion of King Arthur, who addresses his men, exhorting them to show their bravery. The marvellous deeds of King Arthur with his sword Caliburn. The Romans make a vigorous resistance under the emperor, but being attacked in their rear by the legion of Morvid, earl of Gloucester, they are dispersed. The Emperor Lucius is slain, and his army, deprived of its leader, flies from the field.]

How the noble King Arthur, after he had obtained this victory over the Romans, caused the bodies of his barons and his men to be buried. CHAPTER XXXV. p. 392

[The Romans are pursued and cut down by the Britons with great slaughter. Many ask for mercy, offering themselves as slaves to the Britons. Arthur orders the bodies of his knights to be honourably interred in the neighbouring churches and abbeys. Beduerus, the duke of Normandy, is buried in the city of Bayeux, and the duke of Angiers is taken to Caen, where he dies shortly after. The body of King Holdinus is carried into Flanders, to the city of Bruges. Former name of this city. The Roman dead are also buried by Arthur's command, the corpse of the emperor Lucius being sent to the Roman senate. King Arthur's message sent therewith. He passes the winter in Burgundy, and captures some principal cities. Reduces the whole of Gaul to subjection. Transports his legions in the summer to the Alps with the intention of crossing, when he receives news of the treason and crime of his nephew Mordreth. The author's in-

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vective against the traitor. Arthur assembles a council of his barons.]

How the noble King Arthur fought the first time with the faithless usurper Mordreth, and defeated him with great loss of his own people. CHAPTER XXXVI. . p. 395

[The author states that Geoffrey of Monmouth has passed over this incident, and he assigns probable reasons for the omission. He condemns the conduct of Mordreth, and professes to treat of the battle which ensued according to Walter of Oxford, who described it in the Breton language. Arthur abandons his enterprise of crossing into Italy for the subjugation of Rome. He leaves his army in Gaul, under the command of King Hoëlus, and takes with himself the insular troops. Arrives in Britain. Discovers the alliance made between Mordreth and Cerdic, king of the Saxons, who had brought into Britain 800 ships. Mordreth collects all the forces he can, and bribes the Picts, Scots, and Irish to join his standard. His army, numbering 80,000 men, marches to meet King Arthur at the port of Nirutupich (Norwich?). Arthur disembarks his troops and engages the enemy. The battle is desperately fought on both sides. The king of Albania and Gavain, nephew of Arthur, are killed. Arthur perceiving that ingenuity must succeed better than force, organizes his foot battalions, with reserves of horse on their wings. By this means the army of the usurper is finally defeated. Mordreth forced to fly, retreats to the town of Winchester. Queen Guenever being informed that Arthur has fallen, retires to a convent, where she takes the veil, and ends her days in patience.]

Here it speaks of the two battles that King Arthur fought against Mordreth, and the manner in which both of them met their end. CHAPTER XXXVII. . . . p. 399

[Mordreth fortifies the town of Winchester. King Arthur visits the field of battle and discovers the body of his nephew Gavain. Having caused the slain to be buried, he marches towards the city of Winchester, which he lays siege to. Mordreth gives the king battle outside the city, but is again defeated. Retreats into Cornwall, whither he is pursued by Arthur. He rallies his forces in the country

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of the Cambula, and prepares to encounter his uncle. The king forms his line of battle, and addresses his army. The battle soon becomes fierce on all sides. Prowess of Arthur's knights. Great slaughter on both sides. The king engages with Mordreth in single combat. He pierces him through with his lance, and receives a mortal wound in turn, falling to the ground. Names of the leaders of the Saxons and Picts and of the British commanders who fell in battle. Nine of Arthur's knights, wounded severely, alone survive the conflict. They seek for the king, who, on seeing Gifflet and his nephew Constantine alive, gets up and accompanies them to the nearest hermitage. Here six of the wounded knights expire. Arthur himself perceiving his end approaching, confesses to the hermit. Leaves the kingdom to his nephew Constantine, son of Cador of Cornwall. Description of the king's end. The account differs from that told in the story of St. Graal. Other traditions of this. The author bewails the loss of King Arthur through Mordreth's treason—cause of the cessation of the knights of the Round Table, and he refers to the treason of Ganelon against the twelve peers of France. The date assigned to his death. The barons who had remained in Gaul return to Britain. Constantine is crowned. The children of Mordreth having fled to Saxony, stir up the Saxons to war against Constantine. They collect a large fleet and army, and cross over into Britain. Constantine recalls the army from Gaul, and fights several battles against the Saxons, who are finally defeated. Death of the archbishop of London, and of David, archbishop of Caerleon. Their successors.]

How King Constantine slew the two children of Mordreth, and how his own nephew killed him and was crowned after him. CHAPTER XXXVIII. . . . . p. 406

[Constantine pursues the sons of Mordreth and besieges the city of London, whither they had fled. The eldest son of Mordreth is beheaded. Constantine then marches to Winchester, which he takes without opposition. The surviving son of Mordreth is taken and executed. The kingdom is put in good order by the king. He is assassinated by his nephew, Aurelius Conan, and buried in the sepulchre of Uther Pendragon. Aurelius is crowned king. His cruelty towards his relatives. Dies in the second year of his reign.]

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Of the deeds of the king Vortipor and Malgo-le-Bel, who succeeded one after the other to the kingdom of Great Britain. CHAPTER XXXIX. . . . . p. 408

[Aurelius Conan is succeeded by Vortipor. The Saxons invade Britain and ravage the country. Vortipor marches against them, and defeats them. The kingdom is at peace during his reign, which lasts four years. He is succeeded by Malgo, who subjugates all the maritime islands of the west. Gives himself up to vices and dies miserably.]

Of the deeds of King Catherith, and of the civil wars which happened in Britain during his time, through his cruelty, and of the great injuries which the Saxons then committed. CHAPTER XL. . . . . p. 409

[Catherith is crowned king on the death of Malgo. Character of Catherith. He stirs up civil war in Britain. Gurmond, king of Africa, lands troops in Ireland, and subjugates the country. The Saxons collect a fleet and army and invade Britain, being joined by the Africans. Condition of the island at this time. King Catherith invites the Saxons to an alliance against Carenth and his allies. He is driven by Carenth to Gloucester, and there besieged. Isbert, nephew of the king of France, at Catherith's entreaty brings over an army to his assistance. Catherith is defeated and retreats across the Severn into Wales, all his adherents being destroyed and slain by Carenth. Carenth's cruelty towards the priests and monks. Lamentable condition of the country.]

The author's complaint upon the destruction of the kingdom of Britain, whereupon the Saxons, from whom the English have sprung, first became masters of it. CHAPTER XLI. p. 411

[The author inveighs against the degeneracy of the Britons, and deplores their long continued civil strifes. Gurmond, the African king, surrenders the greater part of the island to the Saxons. Catherith repents of having engaged in the war, and retires with his Britons into Wales and Cornwall. The three archbishops, namely, of Caerleon, London, and York, and numerous ecclesiastics are sheltered there. The Britons from this time lose the sovereignty of the island. Saint Augustine is sent by Pope

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Gregory to preach Christianity to the Saxons. The brotherhood of monks in the city of Bangor. Their Abbot Clincorth or Dinooth. Augustine calls a council of all the ecclesiastics to persuade them to share with him the task of preaching to the English people. Clincorth, the abbot, refusing to co-operate, Ethelbert, king of Kent, incites the Saxon kings to invade the city of Bangor, and destroy the abbot and clergy. The Saxons advance as far as Leicester (? Chester), burning and destroying everything. They are met there by an army of Britons under their Earl Brocmail. Many monks and hermits accompany the army. The Britons are defeated by Ethelfrid, king of Northumberland, who enters the city. He commands all the monks to be slain. Twelve hundred are massacred. Ethelfrid returns with his army to Bangor, but is met by the Britons, and after great slaughter on both sides is defeated, and forced to retreat. Names of the Briton princes who engaged in the battle.]

How the Britons elected Caduanth (Cadwan) as king, and of the peace which he established with King Ethelfrid. CHAPTER XLII. . . . . p. 417

[The Britons assemble in the city of Leicester (Chester), and elect Cadwan as their king. He leads the army across the Humber in pursuit of Ethelfrid, king of Northumbria. The latter summons to his aid all the other Saxon kings. Peace is effected without a battle. The conditions thereof. King Ethelfrid divorces his wife when advanced in pregnancy. She is received by Cadwan at his court, and the wife of Cadwan, being also with child, they give birth at the same time to male children. Caduale or Catguollaun, son of Cadwan, and Edwin, son of Ethelfrid, are sent into Lesser Britain to the court of King Salemon. Here they become very distinguished for prowess in arms.]

Of the conference which the two royal companions caused to be held on the river Duglas, and of the counsel that Brian gave to his uncle Caduale. CHAPTER XLIII. p. 418

[Death of the kings Cadwan and Ethelfrid. Their sons return to Britain and take the government of the kingdom together. They reign for half a year in amity. Edwin asks King Caduale to suffer him to wear his crown

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in the territory of Northumberland. The matter is placed before the barons, who assemble near the river Duglas, to confer thereupon. The address of Brian, the nephew of Caduale, to the king, his uncle.]

How King Caduale was defeated by Edwin, with whom he had broken companionship, and how he fled to King Salemon. CHAPTER XLIV. . . . . p. 421

[Caduale refuses to accede to the request of Edwin, who upon this retires into Northumberland. He is crowned by his barons in spite of King Caduale, who thereupon threatens him. Edwin collects his forces and marches against Caduale. A battle is fought on the Humber, in which the Britons are defeated. Caduale retreats into Scotland, thence into Ireland. Edwin advances through the British provinces, destroying all on his march. He has in his army a sorcerer from Spain. Caduale after vain attempts to regain a footing in his kingdom, is determined to seek aid from the king of Lesser Britain. Accompanied by his nephew and followers, he sets sail for that country. Is overtaken by a violent storm, in which the ships are separated. Arrives at an island called Gaureth (Garnareia) and lands there. His nephew Brian proves his attachment and devotion to the king. Story of the venison. Caduale arrives in Lesser Britain. He is well received by King Salemon, to whom he relates his misfortunes.]

The answer which King Salemon of Armoric-Britain made to King Caduale, who asked his assistance. CHAPTER XLV. . . . . p. 424

[King Salemon's address to Caduale. Laments that the island should be oppressed by the Saxons, and marvels that the Britons should have lost so fertile a kingdom. Reminds Caduale of the power of Britain in past times, and expresses sorrow for the degeneracy of its present people. Promises his aid against the Saxons.]

Here follows the speech of thanks which King Caduale made to King Salemon; and how Brian crossed over into Great Britain, where he slew Edwin's sorcerer, Pellicus. CHAPTER XLVI. . . . . p. 425

[Caduale's reply to King Salemon. Thanks him for his offer of aid, and enters into a deprecatory explanation

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respecting the condition of the island. The historian Gildas is cited as an authority to prove the degenerate state of the Britons, in affirmation, as it were, of Caduale's observations. Caduale resumes and traces the relationship existing between himself and King Salemon. Concludes his address by humbly thanking the king for his promise. Salemon invites Caduale to remain at his court during the preparations of war. Brian, the king's nephew, determined to rid the country of Pellicus, the sorcerer of Edwin, sets sail and arrives at Southampton. Disguised as a mendicant, he proceeds to the court of Edwin at York. His meeting with his sister, whom Edwin had carried off. Pellicus is pointed out to him by her. Brian, armed with a staff, mixes in the crowd, and approaching the sorcerer, strikes him dead. In the confusion he escapes from the town and proceeds to Exeter, where he calls together the British barons. He informs them of the death of the sorcerer Pellicus, and despatches messengers to Caduale. Fortifies the town of Exeter. Exhorts all the Britons of the kingdom to hold out until Caduale shall arrive with his army. Brian is besieged at Exeter by Penda, king of the Mercians.]

How King Caduale raised the siege of Exeter, where he defeated King Penda's army; and how he slew Edwin, Osfrid his son, and Godboth, with all their large army. CHAPTER XLVII. . . . . p. 431

[Caduale, arrived in Britain, advances to raise the siege of Exeter. Defeats the Saxons and takes Penda their king prisoner. Penda swears fealty to Caduale, who, collecting all his forces, marches northward. Crosses the Humber into Northumberland, and ravages the country without mercy. Edwin assembles his forces, and those of the petty Saxon kings, and marches to meet Caduale. A battle is fought at Heathfield. Edwin and his son Osfrid are slain, together with his ally, Godboth, king of the Orkneys.]

How King Caduale slew King Osric in battle, with all his army, and of the victory obtained against King Penda by Oswald, whom also King Caduale afterwards defeated. CHAPTER XLVIII. . . . . p. 433

[Caduale lays waste and destroys the country inhabited by the Saxons. He defeats Edwin's brother Osric, who is slain with his two nephews, together with Cadvant, king

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of the Scots, their ally. Caduale pursues Oswald, the successor of Osric, to a town called Murith, founded by Julius Cæsar. Penda is sent with an army, and comes up with him at Heldefeld. Oswald sets up a cross on the field of battle, and having offered up a prayer, advances against the Britons, who are defeated. Caduale is enraged at hearing this. Assembles his army and attacks Oswald with an overwhelming force. The two kings meet at Burne. The Saxons are defeated. Their king is slain by Penda.]

How, by the advice of Alfrid, son of the noble King Oswald, King Penda deceitfully begged King Caduale to make war on King Oswy, his uncle. CHAPTER XLIX. . p. 436

[Oswald is succeeded by his brother Oswy, who acknowledges Caduale as monarch of the whole island. His nephews, Alfrid and Iouath, stir up war against their uncle, but being unable to withstand his power, seek assistance from King Penda. Penda hesitates, without permission of Caduale, to invade the dominions of Oswy. He excites a feeling of enmity against the Northumbrian king. Caduale invites all his nobles to a solemn feast at London. Oswy, the Northumbrian king, being alone absent, Penda insinuates against him motives of treason. Caduale asks the opinion of his barons on the matter. Speech of the king of Demetia.]

How King Penda was defeated by King Oswy after he had done much injury in Northumberland; and of the end of King Caduale of Britain. CHAPTER L. . p. 438.

[Caduale, induced by the arguments of his barons, gives authority to Penda to assemble a force and invade the territory of the king of Northumbria. He leads his army across the Humber and lays waste the country. Oswy, unable then to resist him, endeavours by offers and presents to make a peace, which is refused by Penda. The Northumbrians have recourse to prayers for divine help. Inspired by faith, they give Penda battle near the river Winneod. Penda is slain, and his army routed. His son Ulfrid, by permission of King Caduale, succeeds to the kingdom of his father. He is joined by two Mercian dukes, Abaed and Edbred, and prosecutes the war against King Oswy. King Caduale makes peace. Death of Caduale.]

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How Cadwalader, son of King Caduale, was crowned; and of the civil war of the barons of Britain, during which there arose a great famine and dreadful mortality. CHAPTER LI. p. 440

[The prelates and barons assemble to crown Cadwalader, son of Caduale. The name given to this king by Beda. Governs the kingdom worthily for twelve years, when sickness seizes him. The mother of Cadwalader wishes to take the government to give it to her relatives. She is opposed by Cadwalader's relatives on his father's side. Civil war commences in the island, followed by a famine. Consequences thereof to the people. The surviving Britons determine to quit the island and go to dwell in Armorica. The king consents thereto. A fleet is collected, in which the people, with tears and grief, embark. Cadwalader recovered from his sickness, enters his vessel. His lament and invocation. (The length of time during which the Britons had reigned over the island.)]

How Alain, king of Armoric Britain, kindly received King Cadwalader, and how the Saxons peaceably obtained the kingdom of Great Britain. CHAPTER LII. . p. 444

[Cadwalader arrives with his Britons in Armorica. Having consoled the distress of his countrymen he proceeds towards the city where King Alain, nephew of King Salemon, held his court. He is received in a very friendly manner by Alain. Condition of the island of Britain at this time. The Saxons send over to Germany, where a large fleet and army are collected, and embarked for Britain. They arrive in Northumberland, and land there. They people the country from Albania to Cornwall. The power of the Britons in the island is now at an end. The author again describes the character of the English.]

How the angel appeared to King Cadwalader to make him desist from the war which he wished to commence, and of the prophecies which he announced to him. CHAPTER LIII. p. 446

[Cadwalader calling to mind the grief of his country desires to recover it from the Saxons. He explains his wishes to King Alain. Summons his barons to assemble on a certain day, prepared to cross over into the island. The angel appears to Cadwalader during his sleep. His

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commands to the king. Cadwalader discloses his vision to Alain, who examines the books of prophecy. His counsel to him. Cadwalader proceeds to Rome, and is confessed by Pope Sergius. His death. His son and nephew, Ivor and Ini, having collected their fleet, pass over into Britain and arrive in Wales. They fight many unsuccessful battles against the Saxons. The Saxons become powerful. They cultivate their lands and rebuild their castles. Elect Athelstan as their duke, who is the first Saxon who obtained the royal diadem in the island. The Britons lose their name and are called Welsh. The reason why they received this appellation. The author concludes with a prophetic invocation.]

HERE ENDS THE TABLE OF THIS THIRD BOOK OF THE FIRST VOLUME.

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CORRIGENDA.

Page 30, line 6, *for* Peleus *read* Pelias.
„ 68, rubric, line 2, cap. xviii., *for* Kingdam *read* Kingdom.
„ 78, line 6, *for* reigned *read* rained.
„ 177 (bis) in the rubric and at line 9, *for* Treves *read* Troyes. The bishop of Treves accompanied St. Germanus in his second mission.
„ 216, line 10 from bottom of page, *read* "and he shall be crowned with the diadem of Brutus."
„ 304, last line and throughout, *for* Tintagol *read* Tintagel.
„ 305, second line from bottom of page, *for* dween *read* ween.

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A COLLECTION

OF THE

CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND.

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A COLLECTION

OF THE

CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND,

BY JOHN DE WAVRIN.

HERE FOLLOWS THE GENERAL PROLOGUE OF THE AUTHOR OF THIS PRESENT WORK OF THE COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND.

IT is well known that in all schools authors are daily read who have written in verse the lives and deeds of the Trojans, Greeks, Romans, Africans, and other nations, whereby they are and for ever will be remembered; so likewise in France and the neighbouring regions there have been, and still are, kings and princes of great renown and prowess whose lives and deeds are worthy to be had in perpetual remembrance:

High and mighty my greatly honoured and dread Lord Monseigneur Waleran, lord of Wavrin, Lillers, Malannoy, and Saint Venant, forasmuch as after your late return from Constantinople (whither you had been commissioned and sent as captain general of several gallies and armed vessels furnished with numerous

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men at-arms and archers by the appointment of the most high, excellent, and powerful prince Philip, duke of Burgundy and of Limburg, Count of Flanders, Artois, and Burgundy, &c. into the seas of the Levant and of Greece to oppose and resist the enterprises of the Turkish infidels), you were pleased often to converse with me concerning many beautiful and ancient histories; among which you spoke of that noble and ancient kingdom of Great Britain, formerly called the island of Albion, and at present England, where there have been very high, excellent, and powerful kings and princes by whom that noble kingdom has been energetically governed even to this day, and which has also been always well furnished with noble knights who have in their day undertaken and accomplished many lofty enterprises through their great prowess; concerning which, as you conversed with me, you could not enough marvel how that no clerks of that kingdom had come forward to write the lives and deeds of these kings and princes, except only in some little books concerning each king apart: I then, having the advantage of your noble desire, and being assured of your good aid and counsel, which has been serviceable to me in this matter, have ventured to undertake this trouble and labour of collecting, adjusting, and bringing together in four volumes of books, to the best of my knowledge and skill, all the lofty deeds of those kings, of their prowess and of their lives, and how by their noble chivalry during the time of each, the said kingdom was governed.

Wherefore, my greatly honoured master, I John de Wavrin, knight, lord of Forestel, illegitimate son of your grandfather, Monseigneur Robert de Wavrin,

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formerly knight and lord of the lands and seigneuries of Wavrin, Lillers, and Malannoy, who died in the battle of Azincourt (where on that day I was); feeling within me that old age is approaching, and that I can no longer follow the profession of arms, nor prosecute long voyages as I did aforetime with you and in the company of many other princes and knights, from whom through the good pleasure of our Lord God I have parted without blame or reproach, and also in order to avoid idleness, the mother of all vices, determined about the year 1455 to undertake this work, and to bring it down to the coronation of King Henry the Fifth.

And now, my much honoured and dread lord, I humbly beg of you and of all those who shall read or hear read this collection of the chronicles and histories of the realm of England, that if there be found therein any superfluity or redundancy of language, or if by using too little care I have not been sufficiently explicit, it will please you to help my ignorance, and have regard to the intention of the history rather than to the order and fashion of this work; and also in case, my much honoured master, you find therein anything that can tend to magnify and recommend your noble self, it may please you to let it stand, as tending to the praise of our Lord Jesus Christ; and to kindly remember your very humble servant.

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CHAPTER I.

HERE BEGINS THE FIRST VOLUME OF THE ANCIENT CHRONICLES OF ENGLAND, WHICH CONTAINS SIX SEPARATE BOOKS, OF WHICH THE FIRST BEGINS WITH LADY ALBINE; AND THIS PRESENT VOLUME CONTINUES DOWN TO THE VALIANT KING EDWARD OF WINDSOR, WITH WHICH KING THE SECOND VOLUME COMMENCES, AS YOU SHALL HEAR AND SEE IN FOLLOWING OUT THIS MATTER.

And first there follows a little prologue to give a clearer understanding of the following work.

Now in order to open this entertaining subject, and place it effectively, be it known that the first book, which contains five chapters, is as a preamble and prologue for the understanding of the whole of this present work, that is to say, of the four volumes of the Chronicles of England, which was formerly called Lower Hibernia, and afterwards, in consequence of divers wars and conquests bore several other names, that is to say, Albion,[1] after Lady Albine and her sisters, the daughters of King Diodicias, of whom mention is made in this first book, because they first dwelt there, as you shall hear. And this name of Albion lasted till the time of a prince called Brutus, who conquered it from the giants who were descended

[1] Compare the statement at pp. 23 and 29.

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from the said Albine and her sisters, and who called it Britain the Great beyond Sea, to distinguish it from Basse Brétagne. And afterwards a great Saxon prince called Englist made alliance with Vortigern, earl of Winchester, who caused Constans the son of Constantine to perish by treachery that he might be king and succeed to the kingdom, and espoused the sister[1] of the said Englist, who assisted him against his enemies with 11,000 men. And for this cause King Vortigern gave him the territory of Kent and the lordship of the whole country, of which he made himself king, and named his said kingdom England after his own name; which name, that is to say, England, continues to this day as is evident.

Chapter II.

Here follows a suitable preamble by way of introduction.[2]

In ancient times, when the valiant Hercules and Theseus reigned in Greece, and when Jahir (the third after Joshua) was judge of the people of Israel, there reigned in Syria a very powerful king named Diodicias, who held under his sovereignty the greater part of Persia, Media, and Mesopotomia; and there was in his day no king in the east by whom he was not feared and dreaded beyond all other; for by his great power and his personal valour he had conquered and subjugated many kingdoms and countries, so that even in Higher and Lower Armenia his commands

[1] So in the MS., but according to the narrative it should be *daughter*.

[2] The original word seems to have been *theume*, though one transcriber has made it *the-mie*, and another *channe*. "*Introduction*" is scarcely a legitimate translation, though the only term that appears suitable to express the character of the preamble.

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were obeyed. Now it came to pass that one day as he was in his city of Antioch, he was strongly urged and entreated by his barons to marry, in order that he might have an heir who after his decease might maintain his kingdoms and lordships. To this request preferred to him by his barons King Diodicias readily inclined, inasmuch as the request was reasonable. Now Diodicias had an uncle called Albana, King of Cyrenia, who had a daughter then reckoned the handsomest, wisest, most modest and most courteous in the whole world, of whom, if I wished to treat of her beauty and all her virtues I should write at too great length. King Diodicias, knowing this damsel to be so handsome and well brought up, desired to have her rather than any other, notwithstanding she was his cousin-german, the daughter of his uncle. He sent ambassadors to King Albana, who so managed with the king, that with his full consent they brought his daughter in great state to their master King Diodicias, who greatly rejoiced thereat. So he received them very honourably, and espoused the damsel according to the pagan law: and by this noble lady he had fourteen very handsome daughters, of whom the eldest was named Albine. This Diodicias took afterwards, in addition to this wife, three others, of whom the first was called Manatrie, the second Meralis, and the third Canapile. By these three wives he had nineteen daughters and three sons. And all these four queens he kept in four great cities, and went to see them when it seemed good to him; but the best beloved of the king was the daughter of Albana King of Cyrenia.

It happened one day that King Diodicias, being in his city of Tarsus, with this queen his first wife, took it into his head to send for and assemble there all his daughters, and caused letters to be written and orders, by which he commanded all the kings, princes,

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and admirals under his authority to come to him, for that in the said city of Tarsus he would celebrate a feast to his gods. The letters being sent to all parts and received by the princes, they, not daring to make any excuse, came into the city of Tarsus on the day appointed by King Diodicias. And there came likewise his three other wives and with them all their daughters, who were received by the king and queen with great joy and gladness: and thus there were at this festival the four queens and their thirty-three daughters, all of whom were of marriageable age. There need be no long account given of their beauty, except concerning Albine the eldest; for history relates that there could not in her day be found her equal for stature or strength, nor for beauty, save only that she had a very malicious look. As to fine features and limbs, however, no one living could surpass her beauty, wherefor she was sought after by many princes and kings. All these damsels who were sisters, formed acquaintance with each other, stimulated thereto by sincere affection, and all drew towards Albine as the eldest, who knew well how to entertain them courteously. All these damsels were wise, courteous, and well behaved according to outward appearance, so that joy and gladness was multiplied to King Diodicias their father in great abundance; wherefore he planned it in his mind to marry them, seeing that they were of a proper age, and considering that in this company there were high born princes more than had been seen for a long time before. During this festival, which was magnificently arranged and conducted, King Diodicias managed matters so well that he married all his daughters to kings and princes of great excellence who had come to it, and who deemed themselves very fortunate to be brought by this means into such close relationship with King Diodicias as to have his daughters for wives, for

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which good fortune they thanked the gods most devoutly. The nuptials being completed, the feast began in the palace and throughout the city, and it was so great and plentiful that the like had not been seen for a long time.

This king Diodicias perceiving that the divine providence of the gods had thus provided for him and accepted his prayers, offered them sacrifices, humbly thanking them that thus in the midst of his days they had exalted him above all the kings of the earth; and especially to the goddess of Fortune, the object of his particular adoration, who had befriended him so much that he had lived to see all his daughters so nobly allied. Scorning all ingratitude, he humbly thanked the gods as we have said according to the ability they had given. This festival being ended, and the solemnity finished, all the princes and the sons-in-law of King Diodicias who had married his daughters took leave of him and of the four queens their mothers, who evinced much grief at the departure of their daughters. The princes brought each his wife into his own country. where they were received, each in her own right, as queens and mistresses of all the countries in which they were located, and there they remained awhile with their husbands.

Now it came to pass one day that the Lady Albine felt sad and discontented, thinking that she was so far from the court of the king her father, where she had been accustomed daily to see such large establishments, and to hold such elegant festivals, with such profusion of wealth, and so many noble princes visiting every day; and that now, according to her view, she was reduced from the high condition of her birth and meanly married. So she worked herself into marvellous wrath, disdaining her husband in such fashion that in nothing would she obey him or perform his commands. Moreover, to carry her

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wickedness further, she sent letters by secret messengers to all her sisters, in which letters she directed them how to behave towards their husbands. When they had seen the letters and considered, they readily yielded to perform the command of their elder sister and to behave in the way she had directed them. Lady Albine, especially, would spend everything for her own whims, and according to her own will would beguile her labours and mode of life by various malicious and cruel pranks. And her sisters likewise, at her instigation, transgressing all bounds of reason, behaved so ill in the indulgence of pride, haughtiness, and sudden passion towards their husbands, that it was marvellous to behold; and the reason they did so was that their husbands were not of such high rank as they were. The princes and kings, husbands of the aforesaid ladies, greatly troubled by the conduct of their wives towards them, often coaxed them by gifts and promises, and affectionately advised them in goodwill and friendship that they should amend of their pride and folly; but it was of no use; for more and more they would fulfil their damnable and outrageous desires in every way in their power to the hurt and damage of their lords. Wherefore the thirty-three princes, the husbands of these ladies, beat them severely, believing that by such manifest correction they ought to be reformed and amended. But such were their habits that neither for kind exhortations nor for severities would they alter their manners in anything, but persisted more and more in transgressing the commands of their aforesaid husbands. Seeing this, the king who had married Albine wrote and secretly informed King Diodicias, his father-in-law, of the conduct of his wife towards him; and all his brothers-in-law adopted a similar course. When King Diodicias heard the complaints that his sons-in-law made against their wives, his visage waxed fierce and

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became scarlet with wrath against his daughters. So he thought within himself by what means he could correct them privately, consistently with his own dignity, and lead them to virtuous habits produced by good works. After many thoughts and imaginings within himself, Diodicias determined to command the husbands of his daughters that they should come to him and bring their wives with them on a certain day specified in the letters; and he thought that he would reclaim them from this error if he could do it in any good way. Then came the day appointed by King Diodicias when the husbands of his daughters were to come to him with their wives, for which cause he had gone into the city of Tyre to be nearer to them, to which place all the princes came and brought their wives as it had been commanded them by King Diodicias their father-in-law, who without showing any sign of anger or displeasure, received them all cheerfully and with great honour.

When all the princes and the ladies were arrived, and the appointed day came round, a great and notable feast began, which lasted three days, and on the fourth day King Diodicias ordered all his daughters to repair to his chamber, where he was waiting for them all alone. When they were come, he reasoned with them, reproving them for their follies, and scolding them severely after this manner: "Seeing "the noble lineage from which you have proceeded "both by father and mother, and which ought to "result and display itself in you pre-eminently; and "since nobility is virtue, with which is or ought to "be connected humility, courtesy, gentleness, and "true-heartedness, I marvel much that you come to "be thus polluted with pride, cruelty, quarrelsomeness, "and presumption against your husbands. And "although by the malignant influence of the planets "of your nativity, descending to these lower regions,

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" your natural disposition tends to this, nevertheless
" you possess free-will, by which you may withstand
" it and act contrary to these celestial influences.
" Wherefore I swear by the gods, that if you do not
" repent and amend, you will for ever lose my affec-
" tion; and I will visit you with a punishment so
" dreadful that it shall be had in memory till the
" end of time."

Chapter III.

Here it speaks of the cruel and outrageous counsel which the Lady Albine gave to her sisters.

When the ladies heard their father thus speak, they were overcome with shame and fear; and promised to amend, imploring his forgiveness. Then they left their father's chamber; and Lady Albine, still more full of grief and wrath than her sisters, led them all into her chamber, and carefully searched it to see that no one was there but themselves. When she found that they were alone, she shut the chamber door, and having seated herself, made her sisters sit around her. Then receiving a hint to speak, she said: "Sisters,
" you have heard how severely the king our father
" has reproved us, and how he wishes to oblige us
" to obey our husbands; but this I will never do
" while I live; and the reason is, because we are of
" nobler blood than they. Besides, it is easy to see
" that they have complained of us to the king our
" father, believing that in some way he would compel
" us to yield to their commands. For my part, please
" the gods! I will not so lower myself as to be so
" led; for if I were obliged to come to that, I would
" choose death rather than live in such a position.
" However, my sisters, if you are not willing to con-

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" tinue in this servitude; if you desire henceforward " to live in freedom; if you will follow my advice, " we shall, with the help of the gods, be the most " feared and dreaded ladies of the East. You have " often heard how the ladies of Sicily, whom we call " the Amazons, dealt with their husbands, how they " chased and drove them out of the kingdom of Sicily, " then assumed the said kingdom to themselves; " defended it too, and kept it by their strength and " hardihood against many princes and kings. Do you " not remember also how Hercules and Theseus were " cast down from their steeds by the strength of " Hippolyte and Menalippe, although in the end they " were subjugated; and so the said Hercules and " Theseus were obliged to make a treaty with Queen " Orithyra (the mother of Queen Penthesilea) under " certain promises; and they afterwards greatly in- " creased and augmented their kingdom? Why can " we not do the like? We are thirty-three sisters, " all daughters of one father, and have espoused " thirty-three kings, whom if we could put to death, " no one would dare to question us, or do anything to " vex us, for fear of irritating the king our father. " And when the thing is done, we will assemble all " the ladies, princesses, and other women of our king- " doms, who will gladly assist us in order that they " may be delivered from the yoke of their husbands. " Then we will kill all the old men and those who " could annoy us, and afterwards drive out the young " ones, to whom we will give lands and estates to " live near us; and when we wish their company " we can have it after the manner that the amazons " do and have done to this day. Then we will go " on to conquer empires and kingdoms, so that no " prince, however great or powerful, will dare to " rise up against us or make war upon us. And as " for any fear of the king our father, if the thing

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" had once taken place, he would easily overlook it,
" for already old age is growing upon him, which
" will make him restrain his anger; and moreover
" he will never find a man to advise him to destroy
" us. And even were it so that he wished to fall
" upon us, we shall have strength enough to resist
" him."

Then all these ladies hearing Albine their eldest sister thus speak, yielded to her counsel and desire, for they feared above all things irritating her, knowing her exceeding cruelty. So one of the sisters spoke and asked Albine when and how this thing could be done; upon which she replied: "My dear sisters, we must each for
" the future show our husbands all the love and honour
" that we possibly can, obeying their will in everything
" while we remain in this city. They will thus believe
" that this results from the reproof of the king our
" father; and so in a short time you will see them
" exalting themselves in pride, endeavouring to keep
" us in great subjection. Now if they do so, we shall
" have just cause for accomplishing our designs, and
" therefore will more easily obtain pardon from the
" king our father. Meanwhile let each of us provide
" herself with a strong and sharp knife, so that some
" night when our husbands are asleep we may cut all
" their throats. But before proceeding to our enter-
" prise we must all go to Damascus, of which I am
" mistress and queen, and in which I will prepare a
" feast for your arrival in a spacious and handsome
" palace of mine situated in the midst of the gardens
" of Damascus, outside the city, where we will make
" them the best cheer that we can, in order that
" they may not be on their guard against us. Know
" then for a certainty that when the thing is accom-
" plished, there will not be a man in the city so bold
" as to dare to rise against us, or do anything to
" displease us."

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When Lady Albine had thus advised and instigated her sisters to destroy their husbands, she made each of them solemnly promise and swear by their gods to accomplish the deed as she had proposed, and never to reveal their design. To which they all agreed, and promised and swore thus to do. And their council being ended, they left the chamber, and went to the palace where the king their father and their husbands were assembled. When they came King Diodicias their father displayed great affection towards them, and so did their husbands, when they saw them apparently so much humbled. Thinking that through their father's admonition they were completely softened (at which they were very glad,) they inferred that they ought now to retain them in subjection, and that if they (the husbands) had taken this step at first their wives would never have grown so haughty. This first night they were most amiable towards their wives, showing no appearance of severity; but in a few days afterwards they changed their tone and manner, and began to hold them tighter and more in subjection than ever; which the ladies felt as a great reverse; but they suffered it through spite in order to have an excuse for their damnable enterprise. Now the husbands, seeing that their wives were changed from pride to humility, were greatly rejoiced, believing that in all things they would have the upper hand of them. So one day they consented together to resume the rude conduct and manners which they had formerly held towards their wives, and so they did. At this Albine was greatly pained; and boldly answered her husband, who immediately struck her on the face, at which she was much hurt, and would at that instant have gladly accomplished her purpose; but for this time she so restrained herself as not to answer another word. And in like manner did all the kings the husbands of the other sisters, for they had planned all together to do the same on this night; so that every

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one of the wives received at her husband's hands an equal or greater punishment. The next day they related to the king their father-in-law how they had chastised their wives the preceding night, and he was very glad of it, and strictly enjoined them to treat them thus till all the pride that was in them was brought low. This was immediately repeated to Albine and her sisters, who were greatly troubled, and did not think of it the less though they bore it for the space of a whole month while they sojourned there: after which they took leave of King Diodicias their father, who made them handsome presents at their departure. Thus as you hear this noble company departed and set sail. King Diodicias removed to the city of Tarsus, of which he was the lord, and the other kings with their wives took their way towards Damascus, of which the husband of Albine was king, and she was mistress and queen. And very glad she was that the king her father was gone to Tarsus, for it appeared to her that they would be able to accomplish their purpose much better and more secretly than if he had been nearer to them. Thus then the princes and their wives travelled together. And the Queen Albine, who never slept but she dreamed of her enterprise, when they were come within half a league of Damascus, feigning great delight, joyfully drew towards her husband and said to him: My lord, it would be meet that our brothers and sisters who have come thus far with us, should before their departure be entertained in our territory; for I have no hope of seeing them thus all together again for a long time. I advise, therefore, if it seems good to you, that they all and we with them should go and lodge together in the palace gardens instead of going to the city palace; and their attendants and ours will lodge themselves and their horses in the town; so will we entertain them there, and make good cheer with them. And to this end, my lord, if it seems good to you, let your

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seneschal and purveyors be sent beforehand to prepare the rooms and decorate the halls, and provide all things necesary for their reception. Then the King Sardicia of Damascus, the husband of Albine, cheerfully replied that he agreed to do what she had said, and that he was much obliged to her for the suggestion. Then Albine, having the consent of her husband, called one of her trusty servants and commanded him to go to Damascus to her own apothecary, in whom she had great confidence; and she wrote to him to mix some beverages composed of several herbs and divers kinds of confections of sugar and cinnamon, which beverage was so delicious that one could not take enough of it; but soon after having drunk one wished only to sleep. The servant went desiring to fulfil his lady's command, not knowing the reason, nor wherefore, except that he thought it was for some necessary things, as confections or rare cordials which it was usual to make for great entertainments, such as dinners, suppers, and banquets, which kings and princes made to entertain their friends. But Albine, who was very cunning, did it to bring about her own damnable purpose and determination. When the said apothecary had received the letters of his lady, he broke the seal, examined them at length, then told the messenger to return to his lady and tell her that without fail her orders should be fulfilled.

CHAPTER IV.

How Albine and her sisters cut their husbands' throats, except the youngest, who thereupon revealed their plot.

AFTER the departure of the messenger Lady Albine and her sisters met together, and she made them swear anew and promise to keep the counsel aforesaid. And there was none among them who opposed; and they

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promised anew to maintain it. When the next day came, the princes and their wives set out for Damascus, where they were received with great honour by the citizens and burgesses, and so went down to the palace, which was situated in the midst of the gardens of Damascus. When they arrived there they found their chambers ready, very richly decorated, and each one apart. As soon as dinner was ready, they sat down; and when they rose from the table after dinner they all took to amusements, and thus passed the time till the hour for supper, which was very abundant, many dishes and relishes being served. Supper being finished they rose from the table, and went to amuse themselves in the gardens. Then Albine, who was very cunning, had the potion brought, which she had ordered from the apothecary, for the princes, who found it so good and delicious that they all partook of it so largely that now they desired rather to sleep and rest than do anything else; so each felt obliged to go to bed.

Lady Albine, who soon perceived the condition in which they were, strictly enjoined her sisters that they should all, during the first sleep of their husbands, accomplish each for herself that which she had undertaken. Thus they separated from each other, and all went to their chambers to lie with their husbands, whom they found already sleeping wonderfully soundly. When Lady Albine, who was most anxious to complete her enterprise, saw that it was the time to execute it, and when she heard no one astir throughout the palace, she went to the king Sardacia, her husband, armed with a very sharp knife, and cut his throat. The like did all her other sisters, except the youngest, who dearly loved her husband, and who, when she approached his bed, had no power to do as her sisters, but, overcome with compassionate relenting, threw herself, dressed as she was, upon her husband, as one distracted. Her husband, notwithstanding he slept soundly, awoke

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through her falling so heavily upon him, and started up in a great fright, supposing that his wife had met with some accident, or been seized with sickness; wherefore he embraced her, and finding her all trembling, he asked her the cause of her distress. The lady, for the great love that she had for her husband, durst not conceal from him but related in full the undertaking to which Lady Albine, her eldest sister, had obliged them; that is, to swear death to all their husbands. "And know, my lord, that if my sister Albine had had "any suspicion that I would reveal this, she would have "strangled me, or put me to death; but by the will of "the gods I never in my life had any desire to injure "you. And, although I have hitherto concealed this "matter from you, it has been through fear of death, "and also because of the great oaths which I was "obliged to swear, that I durst not reveal it to you. "So I humbly beg you to pardon me." Thus saying, pitifully, with her eyes full of tears, she threw herself at the feet of her lord, who forgave her. Then he arose in haste, booted and dressed himself, and took his sword, and issued from the palace with his wife as secretly as possible, for fear and dread of Lady Albine and her sisters, whom they knew to be wickedly courageous. When they got down the stairs of the palace they set off running through the gardens, and came into the city, where they found all their people asleep, and made them get up quickly. On the other hand, the city people were alarmed at the sudden noise and commotion of the strangers; wherefore they ran to arm themselves, believing that some quarrel had been raised against the townspeople by the attendants of the kings and princes who were lodging there. But they were soon informed of what had happened; so they began on all hands, armed and unarmed, to run towards the palace, where they arrived just in time to find Lady Albine and her sisters within the hall, all ready to go

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away; for well they had heard the noise and bustle of the city people, who were greatly moved at the inhuman cruelty which had been committed. The citizens made all the haste they could to ascend the stairs of the palace and get at them; for if the knights and people who belonged to the kings their husbands had got there first they would have killed them all. Now then, in the meantime, the citizens took charge of the Lady Albine and all her sisters, for fear these strangers in their fury might kill them, out of grief for having thus lost their masters by their means. So they led them into the city, where they were safely kept. And the strangers, when they were informed of this sad event, went into the chambers of their masters and found them cruelly massacred. Then they began to weep and cry aloud for the death of the princes, but they could not bring them back again; so they laid out the bodies and embalmed them. Some were carried into their own countries, and some were buried at Damascus, where their obsequies were celebrated according to the pagan rites, and then with cries and lamentations they placed them in their tombs. Soon afterwards, they made it known by their messengers to King Diodicias, the father of the ladies, who manifested great grief at the news, and swore that he would have them all burned if he could get hold of them. Then he sent letters by his messengers to all his friends and allies that his daughters should be seized wherever they were, and brought to him. When the people of Damascus had read the letters of King Diodicias, they, in dread of his anger, made preparations, and took all the sisters, and brought them into the city of Tyre, where they found the King Diodicias, who would not see his daughters because of the great wickedness and deadly treachery which they had committed on the persons of their husbands, but commanded that they should be closely imprisoned. Then he assembled his council,

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kings, princes, and barons, to ask them what sentence of punishment it appeared to them that they ought to bear; but for his own part, he said aloud in audience that they deserved to die by fire. The thing was much debated in the council, till it was agreed that because they (the ladies) were of royal blood, and all daughters of their lord, it was not fit to put them to death; but they condemned them to pass their lives in perpetual exile, except the youngest, who had revealed the plot to her husband, and who was to be restored to him. And Lady Albine, with all the other sisters, were condemned to be put into a vessel on the sea, without mast or sail, but furnished with provisions for a whole half year. When the sentence was passed, the thirty-two sisters were put into the vessel which had been prepared for them; but on leaving the palace they broke into such loud lamentations, that King Diodicias, their father, was obliged to shed tears, which ran in abundance down his face; wherefore he retired into a tower that he might no longer hear the piteous wailings of his daughters. As soon as King Diodicias knew that his daughters were in the boat on the sea he began mournfully to lament, and say: "O cruel "destiny! O miserable fate and unutterable cruelty! "O irretrievable perdition! Alas me! Who would "have believed that the gods had placed any such "cursed passions and vicious tempers to overcome and "subjugate the trueheartedness of noble birth, so that "I am for ever deprived of pleasure and comfort! O "fortune! fleeting, inconstant, and too fickle, through "some celestial revolutions thou hast been gentle to "me, and hast favoured all my objects; but now with "thy revolving wheel thou hast cast me down, and "shown thy face totally overshadowed with clouds, "so that I do not believe that all thy power, were "it multiplied a hundredfold, could restore me to my "former condition. O wicked women, who has moved

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" you thus to ensure your eternal condemnation and " mine, and to shorten my days?" Thus King Diodicias, father of those cruel women, bewailed himself, deeming himself to be the most unhappy king that ever reigned under heaven. But we will cease speaking of this unhappy king, who spent the rest of his days in dolorous complaints and lamentations.

Chapter V.

Here it relates how Lady Albine and her sisters arrived in an island, which they named Albion, after Albine, and which afterwards got the name of Great Britain, through Brutus, who conquered it, and at present is named England, after Englist.

After Lady Albine and her sisters were put to sea in the boat, a gentle wind sprung up, coming from Greece and the Levant, and it wafted them away and removed them from the land, so that in a short time they who were on shore on the towers and bulwarks of the city of Tyre to look after them lost sight of them, and so commended them to the god Neptune. And thus they sailed as wind and fortune carried them, till, as God willed it, they passed over the sea to the straits of Morocco. When they had reached that place, they thought they must have perished through the high winds and tempests which occur in the channel where the eastern and western seas meet, and especially through the sea monsters which attacked them; for never before had any man ventured there except the brave Hercules, who had passed them about six years before. But finally these courageous and bellicose ladies forced their way through, and so managed that weary

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and worn they entered the great ocean. Then as they called to mind the kingdom which they had left where they had been so tenderly nursed and educated; and on the other hand recollected the countries of which they were ladies and queens, they began to mourn and lament their misfortune while they called upon the gods; and as they were now in the midst of the sea in fear and dread of perishing without any consolation, they began to lament and make a wonderful wailing, tearing their hair and wringing their hands as they said one to another,—

"Alas! what induced us to be so weakly advised and "persuaded thus cruelly to murder our husbands, for "which we are obliged to spend the rest of our lives "in perpetual suffering, separated and banished from "our relatives and friends, from our lands and pos-"session, where we had abundance of all good things "with as much fullness of happiness as we could "have wished or expected in this world. Now are "we the most unfortunate women that any tongue "however eloquent could tell of: better would it have "been for us if we had never been born or that we "should be drowned in this sea, than spend our lives "in such perils!"

Then Lady Albine hearing their clamour and piteous lamentations, began gently to comfort them, and said to them,—"My fair sisters, do not vex yourselves "about things which are permitted by the gods, but "be comforted; I know of a truth that by a divine "decree there is prepared for us by the will of the "gods some land or region which shall be cultivated "and inhabited by us, and of which we shall be "mistresses and princesses; for this night it has been "revealed to me in a vision that very soon the god "Neptune will bring us safely to a good haven. Look "and see all of you how the gods have been our help "in having watched over us for the space of four

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" months in which we have never touched on land, " and given us to escape the boisterous winds, and " the huge waves of the dangerous sea, by which we " have often been in such peril; therefore we must " believe that we should already have been lost if the " gods had not preserved and kept us for some special " good ordained for us by them. And I am assured " that within a very short time we shall find the land " which is granted to us by the gods and which " shall be inhabited by us."

On this manner went Lady Albine about comforting her sisters, so that for the present she pacified and satisfied them. And the wind led them wandering here and there at its pleasure, till at length one day they espied land. Towards this the wind conducted them, so that they arrived at it, and landing found that it was quite a desert island which had never been inhabited by man.

When they found themselves on dry ground they gave thanks aloud to the gods: and then Lady Albine the eldest, who had been the first to set foot on land, said to her sisters:—" Forasmuch as I am the eldest " of you all, my very dear sisters, and also as I have " first taken possession of this land, if it is your " pleasure to consent to it, it would please me that " from this day forward this region should be called " Albion for my sake and after my name." And all her sisters agreed to it with easy good will.

Now when they had taken out of their vessel that which they immediately needed of what was in it, they began to search to see what place would be most convenient for them to establish themselves in, and went up and down till they found a place which appeared suitable; and here they made their habitation, living in bushes or in caverns or other places as it seemed them good. Then they divided the land, and each one had her portion. So they lived in this island, which they

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called Albion in the way you have heard, for a great space of time, and found there delightful fountains, meadows, woods, and rivers. They afterwards discovered by their own ingenuity a way of making fire; for they brought together dry wood with linen well dried by the sun, then took from their vessels some slips of iron which they struck upon the large flints till fire flew out and caught upon the dry wood and linen, so that they had fire at will. When Albine saw that they were supplied with fire, which was the most needful to them, and of which they had felt the greatest want, she humbly gave thanks aloud to the gods. Then they made among them a general statute and ordinance that each one in her turn should watch the fire, and if through the negligence of any one it should go out, she should be severely punished by the sentence of the rest. Thus they lived long among themselves; and by their knowledge and ingenuity found means of catching wild beasts and birds, on which they subsisted as well as they could; for with the cords and gear which were in their ship they made nets and other gins with which they caught the said beasts and birds.

Now it came to pass that these ladies had been but a short time settled in the place when through the strong animal food and abundance of victuals with which they provided themselves so largely, and also through idleness and the good times that they had, the lust of carnal concupiscence so entirely got the better of them that they longed for the company of man more than for anything else in the world. When the Devil, who is subtile and malicious, perceived their desire, he came into Albion, and assumed an aerial shape like a man, and dwelt among these wicked women in such wise that they conceived and in due time brought forth great and terrible giants, male and female, who afterwards increased and multiplied greatly,

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and occupied the land for a long space of time, that is to say till the arrival of Brutus, who conquered them. And at the time of his arrival there were two giants who were more wonderful than all the rest, and were chiefs and lords of the country; one of them was called Gomago and the other Lancorigam; and these before the arrival of the noble prince Brutus greatly injured and oppressed their neighbours the Scotch and Irish. And so ends the first book of the Chronicles of Albion, which afterwards received the name of Great Britain through Brutus, and still later through the prince Englist the name of England, which has continued till the present, as hereafter you shall more fully see while pursuing this subject in the following Chronicle of Brutus.

Here ends the first book of this first volume of the Chronicles of England.

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HERE BEGINS THE SECOND BOOK OF THE CHRONICLES OF ENGLAND, CONTAINING 60 CHAPTERS, IN WHICH, AS YOU SHALL HEAR, IT TREATS OF THE BRITONS WHO REIGNED IN GREAT BRITAIN FROM THE TIME OF BRUTUS, THE NEPHEW OF ASCANIUS, SON OF ÆNEAS, TILL LONG AFTER THE INCARNATION OF OUR LORD JESUS CHRIST.

And this first chapter speaks of the qualities of the island of Great Britain.

NOW I have deemed it meet with such learning and eloquence as I possess to describe and bring to light all the virtuous deeds, high prowess, and feats of arms of kings and nations so powerful and memorable through merits worthy of praise, who from the exiles and refugees from Troy (that ancient and renowned city, which seems to have been deserted through the kindness, so to speak, of Divine Providence, in order to lead her exiles to the beginning of things better than ever shone in the flourishing estate and in the abundance of terrestrial and mortal things), took their descent, and were called from darkness and delivered from servitude to the splendour of true liberty by means of the influence of their memorable leader Brutus, as it shall be hereafter more plainly declared (which Brutus was son of Sylvius, who was brother of Ascanius, son of that divine leader Æneas, whom the heavenly powers destined to be the sole author and founder of the powerful people of Rome, whose strength has pre-

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vailed over all the world, and among all nations; this Brutus, accompanied by the Trojans, who gathered to him from every quarter, having vanquished the King Pandrasus of Greece, who held the Trojans under a servile yoke, sailed with the daughter of the said king, whom he took to wife, over the sea as fortune appointed him until he entered the Adriatic, and finally arrived in the island of Albion (as hereafter shall be related), which, after his name, was called Britain, and in which he was succeeded by his heirs, who conquered many great and noble kingdoms); I have at this point determined, at the beginning of this second book, to declare the admirable nature and properties of the Britannic island which was inhabited by Brutus and his Trojans and the other kings who proceeded from them, and who were dreaded throughout the world.

Britain, then, the best and most powerful island in the world, is an island situated at the western extremity of the earth, lying between Gaul and Hibernia, and containing 800 miles in length and 200 miles in breadth. It supplies to all mortal men whatever is necessary for the support of life; for it is fertile and never barren; and moreover is enriched with all kinds of metals placed there by nature. It has abundance of arable lands which are worthy of human culture; and which by the nature of the soil and mildness of the climate are abundantly fertile. And what shall I say of the mountains, which are naturally adorned with verdure pleasant to the eyes of man, and bring forth fruit in abundant measure? For they are composed of rich soils, and not dry and desert and sandy as mountains usually are; and if by chance some are so, they are not on that account useless, but have grass and other vegetation by which the animals are fed, as is the case in the woods and forests, which are wonderfully fruitful. For there may be seen delicious herbs of different kinds, and their seeds which are

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medicinal in case of disease, and also useful for making varieties of conserves to stimulate the appetite in various delicious dishes. It likewise supplies abundantly the flowers on which are spread the sweets of celestial manna, and of which the bees elaborate that delicious liquor which we call honey. And has it not plenty of meadows affording a verdant seat under the softness of the mountain air to excite the human thought to all corporal delights? But besides this, still more delightful is the course of the clear fountains, which, pure and transparent, glitter like silver, and which, peacefully flowing with constant harmonious melody, dispose the human frame to a drowsy repose, replete with happiness and comfort; and which at length fall into the lakes and pools where delicious fish of different kinds present themselves to men for the sustenance of his life, and, in addition, form other and many small rivers of delicious clearness, besides the arm of the sea by which one can pass by ship into Gaul.

There are three notable rivers, long, broad, and deep, in which (after arriving at the parts where they are swallowed by the sea) one can sail in large ships from all parts of the world, and carry merchandise throughout England. These are called the Thames, Severn, and Humber; and these three rivers are as it were three arms or belts in Britain, dividing it into triangles. And this noble island was once beautified with twenty-eight noble cities, of which some, with demolished walls, are empty, deserted, and desolate in consequence either of war or the removal of the inhabitants; while others are dignified to this day with noble towers and palaces, and with many stately churches in which divine service is maintained with great devotion by deeply religious men and consecrated maidens according to the rites of the holy law of our Saviour Jesus Christ.

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Finally this island has been inhabited by five kinds of people; that is to say, Britons, Normans, Saxons, Scots, and Picts. First the Britons ruled from sea to sea; but they being puffed up by long prosperity fell into the vice of pride, wherefore the Divine Power permitted that they should lose their possessions and be subjected to the victorious Saxons and Picts. It remains now to show their origin, and how they landed in Britain (which was called Albion[1] on account of the white cliffs which appear on the British Channel), and also to declare their deeds, and the battles which they fought from early times when Brutus was their leader, till the time of the King Caduvaladrech, son of King Cadvalla, who reigned in Great Britain 888 years after the incarnation of our Lord Jesus Christ. So we shall presently speak of the exploits of Brutus.

Chapter II.

Here begins a little preamble by way of introduction to the translation of the Book of Brutus of England.

To all those, be they clerks, knights, or citizens, who desire to know the genealogy of the kings of England, health in our Lord, from whom cometh all good! Be it known to all, that at the time when Abdon was judge over the Hebrews, the noble city of Troy was twice destroyed by the Greeks. The first time was by Hercules, Jason, Peleus, Telamon, Castor

[1] The origin of the name here given differs from that stated at p. 4. The root probably is *Alb* or *Alp*, a height, in reference to the high cliffs which overhang the channel. Whatever may have been the origin of the term it may be assumed that Albion was the original name of the island; it occurs in Aristotle's treatise *De Mundo*, 345 years before Christ.

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and Pollux, in the time of the King Laomedon; because the said King Laomedon would not receive the aforesaid Hercules, Jason, and their company, nor allow them to sojourn in his country when they were going into the island of Colchis to obtain the "Golden Fleece" by the command of King Peleus. The second time was after this destruction, and after King Priam son of King Laomedon had rebuilt the city and made it larger and more splendid than it was before.

Priam, considering the injury and the horrible death of his family, and the dishonour of his sister Hesione, whom the King Telamon kept as a concubine; being also confident in the strength of his noble children, namely, Hector, Paris, Helenus, Deïphobus, and Troilus, and of his bastards, reckoning also many nobles and powerful kings, dukes, counts, and marquises, to be of his own blood and in alliance with him; and also considering the great strength, superiority, and power of his city, filled with numerous well-armed and warlike youth, with the advice of his council he sent to the kings of Greece one of his princes called Antenor to beg that all the past being forgiven and forgotten, his sister might be sent back to him. After this message had been carried by Antenor to all the kings of Greece and the singular and intolerable reply made by the Grecian kings was related by Antenor himself to King Priam and his council, King Priam displeased with the answer, grieved, and angry also at the opprobrious and injurious words which had been spoken to his messenger, commanded his son Paris to go into Greece with a great army and endeavour to annoy the Greeks in whatever manner he could. So Paris, accompanied by Deïphobus his brother, by Æneas, Antenor, and many other noble men well armed and supplied with everything necessary for war, put to sea with a fleet of twelve well appointed ships, and they sailed until by the will of the gods they arrived in Greece at the

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island of Cytherea, which belonged to the kingdom of Menelaus. Near the port at which they arrived was the temple of the goddess Venus, and they came just the day before the feast of that goddess was to be held, to which feast the Queen Helen had come to keep vigil and present her offerings. This being known to Paris and his companions, they took counsel that they could not do better than go to the temple at night, and take the Queen Helen with all the treasure that was there, then slay all those who attempted to oppose them. Which design accomplished, the queen ravished, the temple violated and despoiled of its rich jewels and superb ornaments, and also many nobles being taken, killed and cut to pieces, or with the said queen led captive by Paris and his companions to the ships, Paris with all his fleet departed thence without delay, and fortune gave him so good a wind that he and all his company arrived safe and sound at Troy, where they found the King Priam and all the nobles, who received them joyfully. Paris, by his father's desire, married Helen, but Helenus his brother and Cassandra his sister were much grieved at it, for they were held as prophets by the Trojans, and they had predicted that in consequence of this violence, Troy would be destroyed. These things being accomplished, Menelaus, husband of Helen, and his brother Agamemnon were soon made aware of how the fact stood, and Menelaus thought he must die of grief; but his brother and all the other kings of Greece promised him aid and support, and made a covenant together that they would go to Troy with their whole force to avenge his dishonour and theirs.

So they made all the preparations that they could and that were needful, and met at the port of Athens, where they made Agamemnon prince and commander of the whole army, which was large and numerous; and then they set out from the port of Athens and sailed till they came to the port of Troy, where they

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had much difficulty in landing. At length having got on shore and having sat down before the city of Troy, they continued the siege during ten years six months and ten days without ever removing; during which time in the battles which took place between the Greeks and the Trojans there perished, as related in history, so many noble warriors on both sides, that their number cannot be told. At length, however, Antenor, who was crafty and malicious, and Polydamas his son, formed a secret union with the King Ulysses and his companion Diomedes, and they together devised a treacherous plan, by which he managed to get the palladium which was in the temple of Minerva and gave it to Ulysses; and when he had committed this piece of treason in favour of the Greeks, he told it to Æneas and to his father Anchises, who seeing the peril to which they and theirs were exposed, consented easily with Antenor and arranged together the mode, the hour, and the moment of delivering the noble Trojan city to the Greeks. The time being come, and the Greeks having been received by night into the city, the fire set to several places, the uproar, the cry, and the wailing of women and children were hideous to hear. Alas! when King Priam perceived himself to have been thus betrayed, his noble city taken, his distinguished citizens killed and cut to pieces;—alas! when he remembered the loss of his noble children Hector, Paris, Deïphobus, and the brave Troilus, in whom God and nature had placed so many good qualities that nothing was wanting to their perfection;—ye gods! what anguish he felt! And further, when he remembered his other natural children, who were so valiant in arms that what one reads of them is scarcely credible,—ye gods! what grief and anguish he endured, when he saw himself betrayed by those whom he had fed and who ought to have defended him. Alas! he wept bitterly on recollecting the slaughter of 876,000 men whom he had lost in this

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war, and among whom there were so many noble kings, dukes, counts, and marquises, and the noble Queen Penthesilea, all of whom had come to assist him in carrying on the war against the Greeks. And again when he saw the remainder destroyed, and his noble city burned and demolished, I know not how he could retain his self-command. However, he took courage within himself, and went to the temple of Apollo where he made much piteous lamentation; but he was killed there by Pyrrhus the son of Achilles; and the beautiful Polixena his daughter was sacrificed on the tomb of Achilles by the same Pyrrhus.

The noble Queen Hecuba, wife of the King Priam, was stoned by the Greeks, Troy burned, destroyed, and pillaged of its wealth, which was seized by the Greeks, who then entered their ships, intending to return to their respective countries, but the greater part of them perished in the sea, and all those who escaped came to a bad end; for some were slain as soon as they arrived at their homes, as was Agamemnon, whose wife had him strangled; others were banished from their country, as was Diomede; others died poor and miserable, as did Meneläus. Such, as you hear, was the fate of the Greeks who so perfidiously destroyed and demolished the noble city of Troy.

Chapter III.

How three principal families departed from Troy after its destruction, and peopled many kingdoms, and inhabited many lands and divers regions.

Forasmuch as all do not know the genealogy of many nations, it must be told that after the destruction of Troy three principal families departed thence, namely, the family of King Priam, the family of Æneas, and

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the family of Antenor, besides a great multitude of common people. The chieftain Helenus, son of King Priam, led with him his young brother (named Priam after his father), who had been saved by a nurse, and also his two nephews, children of his brother Hector, and a great number of his kindred and friends who were saved either by flight or by ransom.

This Helenus and his company arrived at a part of the kingdom of Macedonia, where he built a city which he called Servothion. His people multiplied so greatly in a short time that a number of them were obliged to go away, and seek a new habitation on the river Dunoe. There they built a city which they called Sycambre, and from them the Francs have descended.

The common people, who set out without a chief, arrived at the port of Venice, where there was nothing but the sea; and here they made a mound of earth by way of an island in the sea, and inhabited it, in order that they might not be subject to any man living. They had not been there long when Antenor and his followers came and wished to land there; however, those who had first settled in it defended the place valiantly; but while they were fighting they recognised each other by their language, so they united to celebrate a great feast, and made Antenor their chief and lord; then they fortified and enclosed their city, which they called after his name, Anthenoridem, and which is now called Venice. Afterwards the said Antenor founded Jennes (Genoa) and several towns, cities, and castles in Lombardy, and in particular he built the city of Padua, where he was buried, and where a part of his tomb is still to be seen. And from this family proceeded a great number of Lombards. Æneas, who had remained at Troy, set out not long afterwards, having in his fleet only twenty-two ships, those in fact which Paris had taken to Greece

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when he carried off Helen. The said Æneas had in his company his father, Anchises, and his son, Ascanius, whom he had by his wife Creüsa (daughter of King Priam), and who died of grief for the death of her relations and friends. Into his said ships did Æneas make all the people of his company enter, in all 4,000 men, besides women and children, and he sailed until he arrived at the port of Carthage.

Chapter IV.

How Æneas arrived at the port of Carthage, and how Queen Dido received him, and how he departed without taking leave of her, wherefore she killed herself out of grief.

Tidings having been brought to Queen Dido that a great fleet of Trojans had arrived in the port of her city of Carthage, she sent to inquire diligently who was their chief, and what business brought them there; whereupon it was soon reported to her that it was a prince of Troy named Æneas. As soon as she heard of Æneas she went to meet him, accompanied by knights, ladies, and maidens in great number, and received him and all his company with honor, and offered him her noble city and all her treasure; wherefore Æneas, being much pleased, thanked her greatly, and made her rich and handsome presents, which Queen Dido cheerfully received; so Æneas and his company stayed at Carthage with Queen Dido for some time, and they became much enamoured of each other, which was the reason he stayed so long.

Now it happened that one night as Æneas slept, he was informed that the gods whom he had brought with him from Troy commanded him to leave Carthage and go into Italy to conquer the land which was

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promised him. When he awoke, he called his companions secretly, and made them all get into their ships, he himself embarking first: and he sailed from the port of Carthage with all his company without taking leave of Queen Dido, whence it came to pass that the said Queen killed herself for the great grief which she felt when she learned that he had thus departed.

Chapter V.

How Æneas and his company arrived in Sicily, and built a city, where he left a great part of his followers, and how he afterwards departed thence and sailed to the port of Tiber in Italy, near Laurentum, where lived the King Latinus.

Æneas and his company sailed on the high sea after they left Carthage until they came to the country whose king was Acestes,[1] who was of Trojan lineage; wherefore as soon as he knew that Æneas and his company had arrived in his territory he went to them, and received them and entertained them sumptuously. But Anchises, the father of Æneas, died very soon after their arrival, through the great fatigue which he had endured on the voyage. Æneas and Acestes had him richly embalmed and buried, and instituted a noble anniversary[2] for him, with games and amusements according to the ancient custom.

Here Æneas founded a town or city which he called Troy-restored, and in which he left all those of his company who were unaccustomed to arms and not fit for war,—such as women, children, and old men; for

[1] Axerces in all MSS. Acestes was king of the country near Drepana, in Sicily, where Anchises died, and was buried on Mount Eryx.

[2] Anniversary seems in this passage to mean funeral solemnities which were to be annually observed in honour of the hero.

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many there were who were wearied with the great toil they had endured during the seven years that they had been wandering since their departure from Troy. When Æneas had accomplished what he wished in Sicily, he took all the youth of his company who were able to bear arms, with some others whom his cousin, King Acestes, gave to him, then embarked and sailed straight towards Italy, arriving just where the Tiber falls into the sea, and near the place where Rome stands at present. There they cast anchor and came to port, for the country pleased them amazingly. So they landed and asked the peasants who was the king of that country. They replied that it was King Latinus, and that he was very old, and that he had no heir except an only daughter, and that he lived near at hand in one of his cities called Laurentum on account of a laurel which had grown on one of the towers of the city; this city at one time bore another name, Lavinum from Lavinus, who was a son of the King Latinus.

When Æneas heard this intelligence he was very glad, and went to look for a strong place, which he fortified with ditches and battlements to retire into, if he should have occasion. Then he sent messengers to King Latinus, with handsome presents, requesting that of his goodness he would permit him, with his company, to dwell in a corner of his country, without injuring anyone, and to inform him that they had come from the noble city of Troy, where they had been born; and this by the command of the gods, because Dardanus, who was the first king of Troy, had been born in this region, and even in this kingdom.

When Æneas had charged the ambassadors with his message they departed and came to King Latinus, bearing olive branches in their hands. So they bowed humbly, and reverently saluted King Latinus in the name of Æneas, their master, and delivered their

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message discreetly. The king having learned their mission replied courteously to the Trojans, and said, "You are welcome, since you seek peace; and the "land is good, and I am content that you should "make yourselves at home in it, as you have good "right to do, for Dardanus, who first held the king-"dom of Troy, was from this country." Then he considered a little, not about the presents that Æneas had sent, but about the marriage of his daughter, for he remembered an answer which he had received from his gods, namely, that he should give his daughter to a stranger; so it seemed to him that this must be he who had now arrived in his territory.

Then he answered the messengers a second time, saying, "Fair Sirs, I do not refuse the gifts which you "have brought me from your master, but accept them "willingly, and I tell you that I am very glad of his "arrival in my country; and if he pleases he can "have a home with me in this city. So salute him in "my name, and tell him that I have a fair daughter, "whom it is the will of the gods that I should give "to a stranger, and from whom there shall issue a "royal dynasty with great renown throughout the "world."

When King Latinus had finished his speech he gave presents to all the ambassadors, and sent to Æneas one hundred fine horses richly caparisoned. Then the messengers took leave of the king who had greatly honoured them, and they returned cheerful and joyous to Æneas their master, to whom they told all the affair just as it had happened, at which he was very glad.

Now it must be told that the kings of England and all the English are descended and have taken their origin from the family of Æneas, and those of his company; and so did the Romans, as you afterwards shall hear in the history of Brutus.

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Chapter VI.

Concerning the first battle that took place between Æneas and Turnus, and how Æneas went to King Evander to ask for assistance against the said Turnus, who wished to drive him out of Italy.

The tidings were soon spread throughout the kingdom that Trojans had arrived at the port of the Tiber, and that Æneas was the name of their chief, and that King Latinus had resigned his land, and was willing to give to him his daughter Lavinia in marriage. When Turnus, who was duke and lord of Tuscany, heard these tidings he was displeased, for the Queen Amatha, wife of King Latinus, wished Turnus to have her daughter in marriage, and they were in fact betrothed. Now this Turnus was a rich and powerful man, and withal a good knight, and valiant in arms, so he came speedily to King Latinus at Laurentum, and asked him why he wished to give his daughter to a stranger and an exile from his country, and of whom he knew nothing.

King Latinus replied that he could not act contrary to the will of the gods, upon which Turnus departed, and collected a great army to make war upon Æneas; but Æneas feared him little, for he had enclosed and strengthened his fortress; nevertheless he sent to ask aid from King Evander, who was his friend, and hated Turnus, for he had made war upon him, and still remained at hand in a city called Pallanteum, which he had built on the Palatine Mount.

This King Evander had a son called Pallas, who was a very valiant knight. Æneas at length went to see Evander, who received him with honour, for he had been well acquainted with Anchises, the father of

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Æneas, and well knew how the Greeks had destroyed Troy. After much conversation he asked Æneas for what intent he was come, and he replied that he had come to him to obtain counsel and aid against Turnus the duke of Tuscany, who wished to drive him out of Italy. Then King Evander gave him his son Pallas with four hundred armed men; and Æneas and Pallas took leave of King Evander, and came to Æneas' Castle, where Ascanius and the others were waiting for them. Next day there was a great battle before the city of Laurentum, between the two armies of Turnus and Æneas, Turnus having with his forces a powerful queen named Camilla, who did wonders in arms in her own person, and, moreover, a rich and warlike duke named Mezentius, who gave Æneas a great deal of trouble, but was at length vanquished by his son Ascanius. Great was the conflict, and many fell on both sides. Turnus slew Pallas, the son of King Evander, and took from him a very costly ring which he wore on his finger, and also his girdle, at which Æneas and all the rest of his party were greatly incensed, for he was a good and valiant knight. On the side of Turnus fell Queen Camilla and the son of the duke Mezentius, for whom great lamentation was made throughout the host, so that Queen Amatha, wife of Latinus, who was on the walls of Laurentum, supposed that Turnus was dead; wherefore she left the place secretly, and went alone into a chamber where she hanged herself. Æneas and his people made Turnus retire to the walls of his city, and set fire to the gates and battlements, so that Turnus and all those who remained alive with him were obliged to enter again into the city, while Æneas and his people followed them so closely that if day-light had not failed they would have gained the gate, and finally the city. But when Æneas saw the day closing in he sounded the retreat, and they all withdrew into

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his fortress, carrying with them the body of Pallas, son of the valiant King Evander.

Chapter VII.

How Turnus asked Æneas for a truce of twelve days; how they fought in single combat; how Æneas slew him, and the reason why.

When the morning was come Turnus sent messengers to Æneas to ask for a truce of twelve days, which was granted. During the truce all the dead on both sides were burned. The bodies of Queen Amatha and Queen Camilla were honourably buried in the temple of the city of Laurentum. Æneas caused the body of Pallas to be girded and shrouded, then sent it to his father Evander, who made great lamentation for him. When the truce was ended, the two armies repaired to the plains on both sides, and then commenced the fearful and cruel conflict, into the midst of which rushed Turnus shouting, "Æneas! where art thou? "Come forward." When Æneas heard him he spurred on in that direction, and made all his people draw up. Then they rushed forward from each side as violently as their horses could carry them, so that they broke their lances and dashed against each other with such force that both were thrown to the ground; then they sprang up, drew their swords, and fought for a long time, until at length Turnus was vanquished, and cried mercy of Æneas to spare his life. Æneas would have pardoned his adversary had it not been that he perceived Pallas's ring, which Turnus wore on his finger, and his girdle which he had on his waist. Wherefore he remembered Pallas, and this added fuel to his wrath, so that he slew Turnus, and thus was the war ended. Then the friends of Turnus taking his body carried it into his own country, where it was put in a goodly

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sepulchre, as became such a prince. The friends of Turnus having departed, grieved and angry for the death of their master, on the morrow King Latinus came to Æneas, accompanied by his barons, and led him back with him into the city of Laurentum, and gave him his daughter Lavinia in marriage, with the promise of the whole kingdom to be his after his death; and he made all his barons promise that they would then faithfully serve and obey Æneas as their lord. All these things being accomplished, Æneas espoused Lavinia, and there was great feasting among the barons of the kingdom and the Trojans. In the midst of general rejoicing it was agreed that the Latins, Rutilians, and Trojans should live together in perpetual amity.

Chapter VIII.

How, not long after Æneas had espoused Lavinia, King Latinus died, and, afterwards, Æneas, he having held the kingdom four years.

Not long afterwards King Latinus departed this present and mortal life, and then Æneas took the whole kingdom into his hands. He completed the castle which he had begun, gave it the name of Lavinium for the sake of his wife, and placed in it the gods which he had brought from Troy.

The kingdom of Laurentum had lasted 150 years under five kings, who had reigned over it before it fell to Æneas. The first was called Janus, the second Saturnus, the third Picus the fourth Phanus, and the fifth was Latinus, father to Lavinia, the wife of Æneas. This Æneas had many wars and quarrels, for Mezentius, who was very powerful, attacked him; Æneas did not conquer, because death overtook him too soon, but after his death, his son Ascanius

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vanquished him in single combat,, and killed him. When Æneas had restored peace throughout the country, and was at war with none except Mezentius only, death, which spares no one, came upon him in suchwise that no one certainly knew how he died. Some, as Ovid, said that he was struck by lightning; others, as Virgil, that he was taken up to heaven by the gods; and others, that he was drowned in a lake near the Tiber, and that his body was found there; but Titus Livius says otherwise, for he affirms that the last battle of Æneas was in Lombardy, and that it was a very great one, and that although by his own valour, and that of his son Ascanius, and of his people, he obtained victory over his enemies, he nevertheless perished there. He who wrote the "History of Brutus" says nothing of the death of Æneas; he had reigned in the kingdom of the Breton-Latins four years, when he died, and left Lavinia, his wife, enceinte. Ascanius reigned in Italy after his father, and held the kingdom forty-four years. He was very wise, and valiant in arms, and he governed the country well, and maintained the kingdom in peace as long as he lived. The Queen Lavinia was much afraid of Ascanius, her stepson, lest he should kill her through desire of the kingdom; so she fled secretly into the woods, taking three or four friends with her, and lived with the shepherds, among whom she remained until she gave birth to a son, who received the name of Sylvius Posthumus.

When Ascanius heard the news that his stepmother was in the forests, and that she had borne a son, he was very glad, and sent to seek her. He kept her with him in great honour, had her son Sylvius brought up with much care, and gave to his stepmother and brother the city of Laurentum, with all appurtenances, for their maintenance. Afterwards he built the city of Albanum, where he held his own

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regal residence thirty-eight years, and several times had removed to it the gods which Æneas, his father, had put in the temple of Lavinium; but these gods never would remain in Albanum, but continually returned into the temple where Æneas had first placed them. When Ascanius died, he left the kingdom to Sylvius Posthumus, Lavinia's son, whom she had by her husband Æneas; for he had no nearer heir except a son named Julius, who was too young to hold dominion, and whom he therefore left to the care of Sylvius, his brother, who was very valiant, and maintained the kingdom well. On account of his virtues, all those that reigned after him took the name of Sylvius, as the emperors of Rome took that of Augustus in honour of the good Cæsar Augustus.

Chapter IX.

How Brutus was born; how he killed his father and mother, was exiled, and fled into Greece; and how he afterwards came to great honour.

It came to pass about this time that Julius, the son of Ascanius, kept with him secretly a damsel, who was the niece of Lavinia, and finally she proved enceinte and brought forth a child, at which he was very glad, and sent to ask of his augurs, whom we now call diviners or sorcerers, what destiny the gods would appoint to the son of this woman. The diviners took time to answer this question, a certain delay was granted them, during which time they prepared their sorceries, and went to the gods to offer oblations, and seek replies. So it was answered them that the son of the damsel should kill his father and mother, and should be exiled from his country; then should cross the sea, where would he prove so valiant that

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he would come to great honour, and from him should issue a long and noble lineage. Then came the sorcerers to Julius, their master, and told him what they had obtained, just as you have heard it, which thing came to pass as they predicted, for the lady died in giving birth to her son, who was called Brutus. His father had him well brought up, and when he was fifteen years old, it came to pass that in an evil hour he went to hunt in the wood with his father, and seeing a wild animal, drew his bow, and let fly the arrow, thinking to pierce the stag, but the shaft turned aside towards his father, and piercing him to the heart killed him.

For this mischance he was banished from the country, and went into Greece to the territory of King Pandrasus, in which there were many Trojan exiles living in great servitude under the dominion of the said king. So he joined himself to those of the lineage of Helenus, the son of Priam, of Troy, who had stayed there after its destruction. He made himself so much beloved, through his kindness and generosity, that the Trojans, oppressed by the Greeks, begged that he would consider what might be done for their deliverance, saying that there were plenty of brave men who would help him if he would undertake the enterprise. Moreover, a youth named Assaracus, the son of a great lord of the country and of a Trojan lady, offered him all his force. He had a brother, who was Greek, both by father and mother, and who wished to wrest from him three strong castles, which his father, when dying, had given him; wherefore, he inclined towards the Trojans to obtain their assistance to recover that which his said brother wished to take from him; and he said to Brutus, that he would give him his three castles if he would put his hand to this business, and he

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would assist him with all his power besides. Then Brutus undertook the enterprise, equipped the Trojans, and placed strong garrisons in the castles; after which he made all the rest of the men go into the forest, where he placed one half of them in the mountains, and the other half in the woods. Now, when Brutus found himself supported by Trojans, both powerful and numerous, he wrote a letter to King Pandrasus in the form and manner following:—

The tenor of the Letter which Brutus sent to King Pandrasus.

"To King Pandrasus, from Brutus, leader and cap-
" tain of the poor exiles of Troy dwelling in this
" kingdom.

" King Pandrasus, I pray thee, for the sake of the
" noble king Dardanus, once king and lord of the
" powerful realm of Phrygia, where stood not long
" ago the noble city of Troy, that thou would'st give
" liberty and freedom to the Trojan people who have
" long been in bondage and servitude under thy
" dominion, of which they complain to me. And
" marvel not that we ask liberty to come and go
" where we please; for even the dumb animals would
" rather live in freedom on herbs and roots than on
" delicious pastures or forage in the service of man;
" and we too desire for the future to live freely
" wherever we may be, for we would rather be poor,
" free, and happy than be wealthy serfs and tribu-
" taries. If thou wilt grant us liberty thou shalt do
" well, for thereby thou shalt be stronger and more
" dreaded by thine enemies; and if thou wilt not
" fulfil our desire, we defy thee by our gods; so
" beware of us in future."

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CHAPTER X.

How King Pandrasus marvelled that the Trojans wished to rebel against him, and so summoned his Barons; and how Brutus defeated him.

KING Pandrasus marvelled greatly when he had read the letter; wherefore he collected a great force, and summoned all his barons, whom he told how the Trojans desired to rebel against him. So they took counsel to go and besiege one of the castles called Sparatin, which Brutus held; and he agreed to this advice, and marched in that direction to take and destroy the castle. But Brutus, who knew of his coming, met him in a narrow pass in suchwise that King Pandrasus and his people were so taken by surprise, that they had not time to put themselves in array. The king had never thought that the Trojans would have gathered so great a force in so short a time; and because they had deemed themselves so secure, the greater part of them were unarmed, so that Brutus and his people assailing them vigorously, easily defeated them. King Pandrasus fled with some of his people, but those who could not escape were killed or captured; and a great multitude who fled towards a neighbouring river were all drowned or slain; for the Trojans followed them so closely that they were obliged to leap from the banks into the water, and those who would not jump into the river, which was large and rapid, were all killed or taken. Among other prisoners was Antigonus, brother of King Pandrasus, and his companion. These two princes had escaped from the battle; but when they saw their king so shamefully defeated, and so many of their people slain and captured, they rallied again with as many as they could collect, and returned to the fray, in which they fought well and acquitted themselves

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honourably; but it availed them nothing, for they were both captured, and all their followers either put to death or taken alive.

Then Brutus gave all the spoil to his companions; after which he retired towards the forest, taking with him all the prisoners, whom he caused to be fastened to large trees with strong chains of iron.

CHAPTER XI.

How Brutus and his people a second time defeated King Pandrasus, who was taken by Brutus in his tent before the castle of Sparatin, which he had besieged.

KING Pandrasus was much grieved and irritated at having been so miserably defeated, and also at the capture of his brother and the other prisoners, and the great loss of his people, and declared that he would rather die than not avenge the injury which the Trojans had done him. Wherefore he collected three times as great an army as he had before, and proceeded to besiege the castle of Sparatin, believing that Brutus with all his prisoners was within it. He made several attacks, but effected nothing; for those within were brave men, and well provided with everything necessary except food; however, as they had not enough provisions to hold out long, they made known their necessity to Brutus their master.

When Brutus and his council heard these tidings, it appeared to them that they were not strong enough to raise the siege; so Brutus devised a stratagem, and made his followers arm themselves at night; then dividing them into three parties, he placed them in three ambuscades. This done, he went to Anathus, one of his prisoners, unbound him, took him aside, drew his sword, and told him that he was a dead man if

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he did not immediately perform that which was required of him. And Anathus, as one under fear of death, replied that he would do all his pleasure.

Then Brutus told him to go into the army of the king before the castle, and tell those who kept guard that night, that Antigonus and he had escaped, and that he had left Antigonus in a valley within the wood, loaded with irons, so that he could not get free without assistance, which should be sent in order to bring him away. Brutus promised him on his honour that if he would undertake the mission he would release him and his companion, which Anathus said that he would do. Then Brutus let him go, and Anathus went immediately into the camp, where he found the sentinels around the tents. He was quickly recognized by those who were watching, and who manifested great joy at his arrival, and asked tidings of the brother of the king, and of others, and how he had escaped. He related to them the whole affair in the way that Brutus had instructed him, and told them to come with him, and he would lead them to the place where he had left Antigonus. The guards believed that Anathus was telling truth, so they made him get on horseback, while they proceeded together after him. The night was fine and clear, so they rode till they passed the first and second ambuscade; and when they were near the third, Brutus rushed upon them so impetuously that they were soon all killed or taken prisoners, not one escaping.

As soon as these guards were thus dispatched, Brutus and his company marched in good order towards the enemy's camp. When they were near the castle he formed his men into three parties, and told them to keep quite quiet till they should hear him sound his horn, and that then they should suddenly enter the tents and pavilions and put all to death. After giving these directions, Brutus took

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twelve good comrades with him and went straight to the tent of the king, where he slew all whom he found except the king, whom he took alive, and leading him out of the camp gave him in charge to his companions. Then he returned, sounding his horn loud and clear. The Trojans fell upon the tents and pavilions on every hand, and put to the sword all whom they found therein, for they were sleeping securely, believing that their sentinels were still around them. In this manner was King Pandrasus entirely overthrown by the ingenuity of Brutus, so that there escaped not one who was not either killed or taken prisoner.

CHAPTER XII.

How Brutus divided all the spoil among his companions, and how King Pandrasus agreed with Brutus that he should allow all the Trojans who were in his kingdom to go whither they would; and withal gave to Brutus 300 *ships well equipped, with a great store of gold and silver.*

WHEN the morning was come, Brutus had the king and all the prisoners brought into the castle; then he had all the spoil or booty collected, divided it among his knights, and gave orders for burying the dead. This done, he assembled the wisest of the Trojans, and asked their advice as to what he should do, and how he should deal with King Pandrasus. There were many and divers opinions among them; for some said that it would be well to demand from the king a portion of his territory, in which they and all their generations might dwell for ever, but independently, without paying any tribute to him or any other person. Others said that they would never live in harmony

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together considering the damage that they had done to them, and that it would be better to ask something else.

There was among them a sage knight named Membricius, who rose from his seat and said that his counsel would be to demand of the king his daughter Inogent for the Duke Brutus, with a certain quantity of gold, silver, and jewels; also a large number of ships laden with corn and other necessary provisions; and that, besides this, all the Trojans in his kingdom should be at liberty to go freely wherever they pleased, and that he should restore such of their property as he had in his possession. This opinion was approved and agreed to by all; so the King Pandrasus was summoned before Brutus and his barons; and then Brutus made the whole demand which Membricius had advised, just as you have heard; and added that if he would do this he would liberate him from prison safe and sound, with his brother Antigonus and all the Greek prisoners whom he held.

King Pandrasus, seeing that he was in their power, agreed to the demand of Brutus. He sighed a little about giving his daughter, whom he loved, to his mortal enemy; however, he took heart and said, that as Brutus was a noble and a valiant gentleman he would gladly have given him the third part of his kingdom and held the Trojans free for ever, if they would have been content to remain there. But Brutus had reminded them that "old reckonings breed new disputes;" wherefore they held fast to their first demand.

Then King Pandrasus sent messengers to all the ports of Greece to seek out and collect vessels, of which he obtained 300, and when they were well stored with all necessaries, such as grain, wine, meat, biscuit, horses, armour, and abundant other provisions, he delivered them to the Trojans, and gave them a great store of gold and silver besides.

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Afterwards he brought his daughter Inogent, whom he gave to Brutus by the right hand, and he received her joyfully and respectfully. The maid Inogent was much grieved when she saw that she must leave her father, her friends, and her native land. And know of a truth that the king acted greatly to his credit towards Brutus and his people; for he gave them more than they had asked, and he gave the Trojans handsome presents, each according to his condition.

After these things were accomplished, Brutus and Inogent took leave of the king and his barons, and went to the port where their vessels lay, and having entered their ships they unfurled their canvas, and sailed two days and two nights on the high sea. On the third day towards evening they came to an island called Leogetia, on which Brutus and his companions landed to see what people inhabited it; but they found no one, for it had been wasted and destroyed by robbers and pirates whom we call corsairs. However, they found a great many wild animals, as deer, stags, hinds, hares, rabbits, some of which they caught and put into their vessels, and which afterwards turned out to be serviceable. Here also they found in an old temple an image which had been made in honour of the goddess Diana, the huntress or prophetess. In those days the evil spirit was in many images, as those of Apollo, Venus, Isis, and many others, and it deceived the over credulous people.

This goddess was named Diana, the goddess of woods and hunters, and she gave answers by signs or visions to those who came to enquire of her concerning their undertakings, after they had performed the ceremonies appropriated to her. This image was sometimes in the guise of a huntress, for she had, it appears, her robe cut to the knees and her quiver full of arrows at her side, with the Turkish bow in her hand, while she held a dart to throw at the wild beasts. This god-

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dess sometimes made herself appear young and sometimes old, and all this the Devil did the better to deceive wicked people. To this goddess came Brutus, bringing with him a priest and twelve of his comrades. When they had entered the temple, Brutus lighted a large fire before the altar, and placed certain perfumes upon it, as incense and other sweet odours, then made his prayer on his knees before the image, offering wine, milk, and honey; then sprinkling therewith the image and the altar, and afterwards went round the said altar nine times on his knees, humbly begging the goddess that she would be pleased to grant a response to what he had asked concerning his future fortunes and adventures.

Now, after she had received these offerings, and witnessed these ceremonies or sacrifices, Brutus lay down before the altar upon the skin of a hind newly flayed, putting out of the temple all those that were in it, and there he fell asleep. And it appeared to him in his dream, that the goddess told him to stop at the first land that he should find beyond the kingdom of Gaul towards the west; that there he should find the island of Albion, which is good and large; a country pleasant for habitation, with a soil profitable to cultivate: "That land thou shalt hold; there thou shalt "build a new Troy, and from thee shall proceed a "royal dynasty, which shall be renowned and exalted "throughout the world."

You must know that anciently there were in France twelve kingdoms, which were held by twelve kings at the time that Brutus first came into Great Britain. When Brutus awoke he remembered his dream, bowed down before the goddess, and made a vow that if he could conquer the land promised to him he would build in it a temple in which she should be honoured continually.

After this, Brutus left the temple, and related the

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vision to his men. Then they returned to their ships, and began to sail so swiftly that at the end of thirty days they arrived off the kingdom of Africa, and passed beyond, without stopping, both the salt stores of the country and the passes of the mountains of Azare, where they met with many pirates, who attacked them, and did them considerable damage, but in the end were conquered by Brutus and his company, who gained considerable advantages over them. Then they sailed till they arrived at an island named Makanie, where they landed to refresh themselves, and take in necessaries. Here Brutus and his people did great damage, for they pillaged the whole country, and carried off the spoil in their ships. When they had sojourned in this island for some days, they returned to their vessels and sailed till they came to the pillars of Hercules at the extremity of the African coast, where they found certain sea-monsters, which we call syrens, having the female human form as far as the navel, and below the shape of a fish. These syrens sing so sweetly, that by their soft strains they lull to sleep those mariners who are not forewarned of their malice, then enter their vessels, and kill them; but Brutus and his people, who had often heard of them, escaped with some difficulty, and then continued their voyage till they arrived in the Tyrrhenian sea. Here they found four nations of Trojans, who, long after the above-named princes, namely, Helenus, Æneas, Antenor, and another vessel of common people left Troy, set out like the others, and had sailed, now here, now there, till, as the gods willed it, they arrived in this island.

Here was a duke named Corineus, who was their chief, and who was tall and strong as a giant. When this Corineus and his people perceived the fleet of Brutus, which was very large, some of them went forward to learn who these people were, and as soon

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as they heard them speak distinctly they knew that they were Trojans seeking a new habitation, as themselves had done. Corineus was very glad when he was informed of this; so he went to meet them, and at their meeting many tears were shed, and Corineus allied himself with Brutus and his people.

After Corineus had well entertained Brutus and his company, they determined all to go to sea together, that is, Brutus and Corineus, with all the people they had. So they departed from the coasts of Spain, and sailed towards Armorica, which is now called Brittany; then leaving Poitou on the right, they came just to the spot where the River Loire falls into the sea, and sailing a little way up its fresh water, they anchored their vessels; then all disembarked, and landed to rest and amuse themselves and see the country.

CHAPTER XIII.

How after Brutus and Corineus with their people had sojourned eight days at the mouth of the Loire, they embarked in their vessels, and sailed up the river, till they found a suitable resting-place, where they took up their winter quarters. And how they defeated King Gauffier, of Aquitaine.

WHEN it came to the knowledge of King Gauffier, of Poitiers, that some strange people had landed in his territory without leave, he was much displeased, and immediately sent one of his knights, called Humbert, to know what people they were, and what they wanted in his country. Humbert rode till he came near the dwellings of the Trojans, and entered a thicket which was on the right bank of the river

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Loire, where he found Corineus and about 200 of his companions hunting; and he asked them who they were, and what they wanted in the territory of his king, and how they could be so bold as to hunt there without having obtained leave from the king. Corineus, who loved war better than peace, replied that they were Trojans seeking a country to live in; that they knew nothing of his king, and cared for neither him nor his commands. Humbert was very angry at this reply, wherefore he thought to stab Corineus, but he missed his aim, and was taken prisoner by the Trojans, and Corineus beat out his brains with his own bow. The others who were with Humbert fled to Poictiers, and related to the king all that they had seen and heard.

When King Gauffier learned the death of his knight, and that they were exiled Trojans who had come into his territory, and were devastating the country; that they made no account of him, but despised him; it need not be asked whether he was displeased. Immediately he summoned all his men to the greatest amount of force he could command, and marched boldly towards the Loire. Brutus, who was informed by his spies of his approach, made all his common people get into the ships, and directed them not to move till they had orders from him; but he put the rest in battle array, and went to meet Gauffier. As soon as the two armies came in sight of each other they spurred their horses; then commenced the shout and tumult of the conflict, and there were many slain on both sides. Great was the battle between the Poictevins and the Trojans. But Corineus, who was tall and strong as a giant, was ashamed that the Poictevins held out so long in the struggle; so he took a two-handed axe, and began to hew right and left; and so strong was he that he left living

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none whom he smote; wherefore he broke all the ranks of his enemies, in spite of every resistance, and thus made way for Brutus and his cousin Turnus.

When King Gauffier saw the slaughter of his people, and the peril in which he stood, he gave the signal for retreat, and himself took to flight; whereupon each of his people who observed this thought only of saving himself as best he could; but Corineus pursued them impetuously, and slew them.

Thus the king and his people were defeated and put to flight, except one noble knight, who was related to the king, and who felt indignant that Corineus should make such havoc among his people. This chevalier, whose name was Suars, or Thoras, according to Poictevin history, rallied around him about 300 soldiers, and turned vigorously upon Corineus. A great battle ensued, and the brave Corineus would have been slain in this engagement if Brutus had not perceived him and come to his assistance; for he was too much isolated and separated from his people.

When Corineus saw the succours, he took courage, and made such an effort that he got at Suars, and struck him so hard on the head that he cleft him down to the navel, which caused such fear to those who saw it that they kept their ranks no longer, but whoever could save himself deemed himself fortunate.

Now then, the battle being finished and gained, the Trojans took all the spoil into their vessels, then thoroughly ravaged the adjacent country, and afterwards returned to their vessels, and sailed up the river to where Tours in Touraine now stands. This spot appeared beautiful and pleasant, so there they pitched their tents and pavilions and sojourned a long time. Also they enclosed a little fortress to retire into if it should be necessary.

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Chapter XIV.

How King Gauffier went to seek aid in France, and how he was again defeated by the Trojans.

After losing the battle, Gauffier returned to Poictiers, grieved and angry at the loss which he had sustained; so he assembled his barons, in order to be advised how he could defend himself. It was considered among them that he was not powerful enough to drive this strange people out of his kingdom without considerable assistance; so they concluded that it was necessary for the king to go into Gaul, to ask assistance from the twelve kings who held all that country.

The king of Aquitaine concurred in this advice, set out from his kingdom, and travelled with a small retinue till he arrived in Gaul, where he found the twelve kings, to whom he made his complaint, imploring their aid against the Trojans, who had defeated him and were destroying his country. They all promised him assistance, and collected large armies; and Gauffier managed as soon as he could to return with all these succours from Gaul. When Brutus learned that Gauffier was coming against him, and that he was already at hand, he armed his people and went to meet him. The two armies met with looks of defiance, and the battle continued long, for there were many brave and valiant men on both sides. Brutus had with him a cousin, named Turnus, who performed prodigies of valour; for, says the story, he killed 700 of his enemies with a sword, some say with a lance. Be this as it may, Brutus rushed into the midst of his foes, and Turnus followed him in suchwise that he was slain in the crowd, for which Brutus was grieved to the heart, so that, to avenge the death of

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his cousin, he exerted himself more than ever, and performed so many feats among his enemies that he recovered the body of his cousin Turnus. At this moment Corineus rushed from an ambush, and set so hardly on the Franks, striking right and left, with Brutus on the other side, that they slew all within reach, routed their foes, and made them fly in such-wise that they could not rally again.

When the battle was ended, Brutus and Corineus took the body of Turnus which they brought into their castle, where they buried it with affectionate respect, amid many tears and lamentations. From this Turnus the city of Tours took its name; and this castle that Brutus built was the beginning of that city of Tours.

CHAPTER XV.

How Brutus left the territory of the king of Aquitaine, and went to Albion, and landed there, he and all his followers; and how they killed all the giants whom they found there, except Geogmagon, with whom Corineus the Strong wrestled.

THESE things accomplished, Brutus and his companions came to the conclusion that they would better depart thence, and proceed to the island which the gods had promised them; so they returned to their ships with all their goods and immense spoil which they had acquired in divers ways. Then descending the river Loire at their ease, they got into the sea, steered to the right, and continued sailing until they came to the port of Mortaigne (Totness), which is in an island then called Albion, and now named England; which island was inhabited by none but giants, who lived in subterranean caverns. Brutus and his men having arrived, quitted their vessels and landed. They

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ascertained by their divinations that this was the country promised to them by the gods for an habitation, so we need not stop to ask whether they were not greatly rejoiced at this event. Now it happened one day when they were met together, according to the custom of their native country, that they saw a great crowd of giants, who approached them and suddenly ran upon them, and in this onset killed several with large stones which they threw at them. But the Trojans took courage, and rushed upon them so furiously that the giants could not stand against them on account of the archery which the Trojans used; wherefore they were obliged to turn and flee; but Brutus and Corineus, with their men, pursued them so closely that they were all killed with darts, lances, swords, and barbed arrows. Then they returned to their pastimes, thanking their gods for the great victories which they had granted them, and also that they had arrived in the land which had been promised to them.

It was not long before other giants collected together to annoy the Trojans; but Brutus and Corineus being prepared attacked them with such violence that they slew them all except one called Geogmagon, who was the tallest and strongest, and was lord and master of all the rest. Corineus wished to try a fall with this one, who was twelve cubits high. When they had begun to wrestle, and had long maintained the strife, the giant squeezed Corineus so hard that he broke two ribs in his body; at which Corineus was so irritated that he raised the giant from the ground in spite of himself, carried him to the cliff which overhung the sea, and threw him against the rock with such force that he was dashed to pieces, and there streamed so much blood from his body that the sea was reddened for a fathom round it; on this account the place is called Geogmagon's Leap unto this day.

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Chapter XVI.

How Brutus and Corineus divided the land of Albion between them; and how after Brutus had reigned twenty-four years, and built the city of London, with several castles, he died, and left three sons who reigned after him with great honor.

After these occurrences as you have heard them related, Brutus and Corineus explored the country in front and in the rear of them, and when they had been in every direction, here and there, they found that the whole country was at their disposal; so they divided it equally, and Brutus left it to the choice of Corineus to take whichever portion he chose, and on whichever side he preferred.

Corineus, without much hesitation, chose one of the corners of the land, which he called after his own name Corineum (Cornwall); and he took this part because he knew well that more giants dwelt in it than in any other quarter of the island. Brutus took the rest of the country, and called it Britain, after his name, and the inhabitants Britons. Then Brutus departed, and went towards the river Thames.

Corineus, who remained in Cornwall with the Franks, began to build castles, houses, and towns; caused the lands to be ploughed, the fields sown, and trees planted, commanding each one to house himself the best he could.

After Brutus and Corineus had divided the land of Albion, and Corineus saw his people increase, he returned with his companions into Armorica, which he conquered, and called it Little Britain for the sake of Brutus his dear friend, and so he became lord and king of it; but some say that it was always called Armorica until Maximian conquered it and gave

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it to Conan, whom he made its king and lord; and that then he named it Little Britain, as appears in the chapter which makes mention of Maximian.

When Brutus had come to the river Thames, and had surveyed on all sides the valleys, the mountains, the woods, the rivers, the lakes, the pools, the fountains, the brooks, the meadows, and the plains, he commanded all his people that they should each choose a suitable place to live in. So they spread themselves on every side, and chose each whatever place seemed good to him; then lodged themselves each one apart the best way they could, and began to till the fields, meadows, and gardens; then they set to work to erect burghs and walled towns, to build castles, and dedicate temples to their gods. When Brutus saw that his people began to increase and apply to business he was very glad, and thought he would found a new city, with a view to which he went to look out upon the river Thames for a pleasant and suitable spot: and there he founded and built a new city, handsome and well situated, and called it New Troy, or Troy-novant, in order that it might be a perpetual memorial of his Trojan ancestors.

Brutus and Inogent his wife rejoiced greatly when they saw their people so greatly increase and multiply throughout the land in a short time; and one day, when his noble city was completed, he made a great feast to all his faithful friends, and offered great oblations and sacrifices to his gods. He peopled his city largely with noble citizens and burgesses, to whom he gave certain codes of laws, that according to these they should live and govern themselves; commanding that they should dwell together in peace and concord. Not long after these things were completed Brutus was seized with an illness of which he died, after he had held Britain for the space of twenty-four years; and he was interred with the splendour

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befitting such a prince in his city of New Troy, in conformity with his directions to his wife Inogent, his three sons, and his other earthly friends. This was about the time that Saul the first king of the Hebrews died.

When Brutus died he had three sons by his wife Inogent; the eldest was named Lotrin, who held that half of Britain which is called after him Logria; the second was named Camber, who held the country beyond the river Severn, called after him Cambria, and now called Wales; the third was Albanacus, who had the land of Albania, which was so called after his name, but is now named Scotland.

In their time it came to pass that a king named Humbert came by sea with a great army into Scotland, wasted the kingdom, and killed the King Albanacus with the greater part of his people. Those who escaped went to King Lotrin and announced to him this misfortune, at which he was very angry, especially on account of the death of his brother, but he did not therefore neglect to assemble his whole force, and invited also King Camber with all his. So they hastened into Albania, where they found king Humbert, whom they fought and defeated in suchwise that he fled, and ran to a river which he thought he could cross, but he was drowned in it from the rapidity and depth of the water; for which cause this river was and is to this day called Humber. This river divides the country of Scotland from that of England. King Lotrin and his brother Camber abandoned to their knights and other companions all the booty or prey except the gold and silver, with three damsels whom they found in King Humbert's vessel, and whom he had carried off from Germany when he wasted the country. One was the king's daughter, Hēstrude by name, who surpassed all women in beauty, wherefore King Lotrin became so enamoured of her that he wished to take her to wife and leave Guendoline,

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the daughter of Corineus, whom his father Brutus had during his life appointed for his spouse.

Chapter XVII.

How, after the death of Brutus, Corineus went to King Lotrin and made him marry his daughter, whether he would or not; and how, after the death of Corineus, his father-in-law, Lotrin abandoned his wife, and how she afterwards defeated him in a battle in which he died; after which she reigned a long time, and overthrew in her time King Cesius (Offrin) of Ireland.

When Corineus, king of Cornwall, was informed how Lotrin wished to espouse Hestrude he was very angry, because Brutus in his lifetime had planned the marriage of his son Lotrin and Guendoline, the daughter of Corineus. Then Corineus went to King Lotrin, and began to reproach him severely with the great services which he had performed for his father in his cruel battles, and how his said father had planned and agreed to the marriage between him and his daughter; and he used many hard words, threatening that if he did not hold to his promise and his father's arrangement something would happen that would make him repent of it.

To reconcile the princes, and avert the destruction of the people and the country, the chief men assembled and induced Lotrin to marry the daughter of Corineus; nevertheless he did not forget his love for his dear Hestrude, but built a subterranean house in his city of New Troy, where he kept her secretly seven years, and went to see her as often as he could, his wife Guendoline knowing nothing about it.

Now it happened that Hestrude had by the king a beautiful daughter called Habraym, and at the

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same time Guendoline had by her husband Lotrin a son who was named Madan, and whom his mother sent into Cornwall to her father Corineus to be nursed and educated; but Corineus died not long afterwards. When the King Lotrin learned the death of Corineus, his father-in-law, he no longer feared any one. Wherefore he brought Hestrude out of her concealment, and made her the object of greater respect than his wife Guendoline, who was much displeased when she saw the humiliation and contempt to which the king her lord subjected her. So she left the court of Lotrin and went into Cornwall, which was her inheritance, for Corineus had no other child; wherefore the people of the country received her with honour as their mistress. Having arrived there, she collected her forces, and entered the territory of Lotrin, her husband, with a great army, and they joined battle on the river Stour, and there Lotrin was killed by an arrow at the beginning of the fray; and as soon as his people saw him fall, they fled as though they had been vanquished and discomfited. Then Guendoline took the whole territory, reduced and subjugated the kingdom and all the rebels; then she commanded Hestrude and her daughter Habraym to be seized, and had them drowned in a river which she desired should afterwards be called the Severn. King Lŏtrin had reigned ten years when he died, and Guendoline reigned fifteen after him: right well she governed and maintained the kingdom in peace and justice, for she administered right and law to the poor as well as the great, and kept her kingdom in such tranquillity that none dared to make disturbance.

Now in the fourteenth year of her reign after the death of Lotrin, her husband, it came to pass that a king of Ireland named Offrin collected a large fleet and army to invade Britain, supposing that he should find no resistance in a country governed by a woman; so he

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sailed till he arrived in Britain, just at the place where the town of Norvins is now situated; then he landed, and began to devastate and pillage all the surrounding country, slaying men, women, and children. When the queen was informed of this she was greatly incensed, and collected her men as quickly as she could; and as soon as she was ready she marched speedily with her army against her enemies. There was great confusion in the encounter, the battle lasted long, and many were killed and wounded on both sides. Queen Guendoline shewed plainly this day that she was the daughter of the good duke Corineus, who never knew fear; for, mounted on a tall charger, she galloped through the ranks, exhorting her knights to acquit themselves well, and reminding them for their encouragement of the deeds of their ancestors; and such was the effect of her exhortations that cowards became brave, and the story says that if it had not been for her the Britons would soon have been defeated; but they were so stimulated by the courage and bravery with which their lady inspired them that they overthrew the Irish, who were all killed except Offrin the king and some other prisoners and those who managed to escape to their ships, but they were not many. Queen Guendoline took the whole fleet, with all it contained, which she deposited in a secure place, and all the spoil of the battle she bestowed and divided among the knights of her army and her other companions, desiring to retain nothing for herself except Offrin the king and the other prisoners. She caused Offrin to be beheaded and cut into pieces, as likewise all the prisoners, for which she was greatly censured by her knights, but she replied that she had done it in order that no other should presume rashly to make war on her country.

These things being accomplished, the queen allowed all her armed men to depart, and went herself to

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New Troy. She was greatly loved and admired by all who heard of her; wherefore King Camber, her brother-in-law, conceived great envy against her, and was also much displeased that the kingdom of his father was governed and maintained by a woman; so he determined to collect an army to annoy her, which he did, and entering the kingdom of Guendoline, took one of her castles. When the queen knew it, she was very angry, and collected her men in greater number than she had ever done before. When her army was assembled, she marched towards Cambria, and forced her way into the country. Camber, knowing that the queen had come, and that he had no power to resist her, went flying before her from place to place, while she devastated the whole country.

In the queen's army there were two good and loyal knights, one named Judas, the other Argoris, who were relations of Camber, and who used such influence with the queen that she granted him peace, on condition that he should hold the whole of Cambria in fealty, and do homage to her for it. This matter being settled by the queen, these two knights went to Camber, the king, who was their cousin, and reproached him much for what he had done, remonstrating with him against the outrage he had committed, and saying, that if he did not place himself at the mercy of their lady, seeing that he could not defend himself, he would be stripped of everything; but if he would come to the queen, and submit to her will, they could promise him peace and harmony with her and her son Madan. When Camber heard what his cousins said, he was very glad, and thanked them much for the offer they had made, and consented to go with them to speak to Queen Guendoline, his sister-in-law, who had been the wife of his brother Lotrin, whom she had vanquished and killed

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in battle for the dishonour he had done her; and this was the reason why Camber was incensed against her; that is to say, it was as much to avenge the death of his brother, as on account of the government of the kingdom, which he said belonged to him.

When King Camber was come into the presence of the queen, he consented to all that she was pleased to demand of him, and did fealty and homage for the kingdom of Cambria, which he had always before held independently; and from that hour he loved and cherished Queen Guendoline and his nephew Madan, and they did the same to him.

This matter being thus settled, the king and queen separated in love and harmony, at which all the barons of both kingdoms greatly rejoiced. So Camber returned into his country rejoicing, on account of the peace which his friends had procured for him, while the queen and all her barons returned to New Troy. She then dismissed her barons with handsome presents, and thanked them much for their obedience, and the great hardships they had endured for her, and she so demeaned herself as to gain their love and esteem on account of the great wisdom, valour, honour, and courtesy which were displayed in her person.

CHAPTER XVIII.

How Madan, son of King Lotrin, was crowned; how he governed the kingdam; and concerning his death. How his son Malins reigned badly, and killed his brother; and how he was devoured by furious wolves in the forest, where he was hunting.

WHEN the good lady Guendoline had governed the kingdom about fifteen years, she considered that Madan, her son, was old enough to hold sway, so she sum-

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moned Camber, her brother in-law, who willingly came at her bidding, as did also all the barons of her kingdom. Now, when all were come, she explained to them, or caused it to be explained, how her son, who was their lord, was old enough to maintain the kingdom; so she wished him to be crowned, and to receive the homage and honour due to him, and have the government, to which King Camber and the other lords cheerfully acceded, although all of them, and even Madan himself, would have wished her to govern the kingdom all her life. However, Madan was crowned with the consent of all, and received the homage, and was invested with the government. Then the court separated, each one going to his own country, and a little afterwards the queen took leave of her son, and of the other barons and lords of the kingdom, and went to live in Cornwall, her own inheritance, where she remained the rest of her days. Her son Madan was brave and wise; he governed his kingdom well and honourably, and kept the people in peace as long as he lived; nor did he ever undertake any important enterprise without the advice of his mother Guendoline. But death, which spares no one, at length claimed her for his prey, and so she died and was honourably buried, as became so noble a lady. Great was the lamentation on every side, and people said that there never was born a lady possessed of such faithfulness, frankness, or valour as Queen Guendoline.

After the queen's death, Madan was advised by his barons to marry, and he took a lady of his own country, by whom he had two sons, one named Memprisius, and the other Malins; but I have found a writing in which it is stated that the one was named Membrius, who was the eldest, and the other Malins; so take which you choose. Forty years King Madan reigned well; then he died, and was buried with his father, with such honour as became so noble a personage.

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After his death his two sons quarrelled, for each wished to be lord. At length they came together to discuss terms of peace, but as soon as they met, Malins, who was treacherous, rushed upon Membrius, his brother, and treacherously slew him, with a great part of those who had arrived in his company. Then was Malins sole king, and he was so faithless and so wicked that there hardly remained one gentleman in the country whom he did not cause to be put to death; and even all those of his own family he drove out of the kingdom, and he abandoned his wife, by whom he had a handsome son called Ebrot. So much was this wicked king addicted to every vice, that every one heartily wished him dead. So it came to pass, after he had reigned twenty years, that he went one day to hunt in the woods, and going far from his people, he lost them in the forest; and he went on till he came to a great valley, in which he met a large pack of furious wolves, which devoured him alive, and ate him up in a moment; and thus perished miserably this unfortunate king.

CHAPTER XIX.

Here it speaks of the reign of King Ebrot, and of his deeds.

AFTER the death of Malins reigned his son Ebrot, who was powerful and brave; and he greatly loved and honoured his relations; there never was war in his kingdom while he lived. He was the first king of England who concerned himself about conquering and robbing his neighbours. He collected a large fleet and went round the sea-coasts pillaging the Flemings, the French, and other nations, from whom he brought great spoil to England. When King Ebrot returned into his

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own country he built three cities on the borders of Scotland; one was named Ebroch, another Kaercebrac, and the other Aclud. Then he built the castle of the maidens, and called it first "the Mount of Sorrow."

This king reigned long, and governed his kingdom wisely. He was king for sixty years, and had twenty sons and twenty daughters by twenty wives. Of the sons, Brutus Green-shield was the first, Magaduc the second, Silius the third, Regin the fourth, Bladus the fifth, Morius the sixth, Langon the seventh, Boloan the eighth, Lenicar the ninth, Spaden the tenth, Gand the eleventh, Pardan the twelfth, Elgan the thirteenth, Cangu the fourteenth, Cernu the fifteenth, Luor the sixteenth, Rus the seventeenth, Assarat the eighteenth, Buel the nineteenth, Hestor the twentieth. Of the daughters, the first was named Gloigem, and she was the eldest, the tallest, and the wisest. There was one named Galays, who was the handsomest that could be found in any country; but I pass over the names of the rest for the sake of brevity. King Ebrot sent them all into Lombardy to his cousin Sylimon, who married them suitably into Trojan families, because the Lombard women would not form alliances with the Trojans; though I do not find the reason recorded. The sons of King Ebrot collected a great band of armed men, with all the necessaries and accoutrements of war, and went into Germany in search of adventures; but Ebrot kept Brutus Green-shield, who was the eldest at home; and the eighteenth, whose name was Assarat, was made chief and captain of the rest, because he was the most prudent. When they arrived in Germany, they conquered towns and castles, and, in short, they wasted the whole country, and there they spent their lives.

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Chapter XX.

Of the reigns of four kings, namely, Brutus Green shield, Leir, Rahudibras, and Bladus.

When King Ebrot was dead, Brutus Green-shield held the kingdom of Britain, and governed it well and wisely for twelve years. This Brutus had a son called Leir, who reigned after him. This Leir loved peace and equity; and he built a handsome city, which he called Caerleil, and which some now call Carduil. Leir reigned twenty-five years, but his people made little account of him when he became old, and took no heed to fulfil his commands. When Leir died, his son Rahudibras took possession of the kingdom, and reigned forty years. He was kind, faithful, and just; wherefore he restored his kingdom to peace. Fierce was he to his enemies; gentle and courteous to his friends. He built Canterbury, Winchester, and the castle of Cestebric, which some call Decenfort. After Rahudibras had reigned forty years he died, and left a son named Bladus, who reigned twenty years; a powerful man he was, and knew much of necromancy and enchantment. He built a city which he called Bath, or Blade, and there made baths, and he made of these baths a temple to the goddess Minerva, and likewise placed there an inextinguishable fire. At last he boasted that he could fly, and so made a pair of wings, but they failed him; so he fell down on the temple of Apollo in the city of London, and there was dashed to pieces. Such was his end.

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CHAPTER XXI.

Here it speaks of the reign of King Leir; how he made trial of his three daughters; and how Agornorilla and Reguault deceived him, and Cordelia told him the truth.

AT the time that King Bladus reigned in Great Britain, Romulus reigned at Rome. After the death of King Bladus, his son Leir reigned in his stead. This Leir built on the river Soar a city, which he called Caerleir, and which is now called Leicester. This king had three daughters, of whom one was named Agornorilla, another Reguault, and the third Cordelia; and he had no male heir.

When King Leir was of a great age he thought he would marry his daughters; but because he wished to know which of the three loved him best, he asked Agornorilla how much she loved him; and she called Heaven and the gods to witness that she loved him better than herself; and Reguault said likewise; but Cordelia, who was the youngest, said that she loved him as much as a child ought to love her father. "If "you would know," said she, "how much you are "loved, so much as you have, so much you are "worth, and so much are you valued." The father, who did not understand her answer, was greatly displeased with it, and said that she should never hold a foot of his land, and that he would give his whole kingdom to her two sisters. Shortly afterwards he married his two daughters; that is to say, Agornorilla, to the king of Scotland, and Reguault to the duke of Cornwall. So these two princes considered that they were to have the kingdom after his death, and they divided it between them; for the king, their father-in-law, had no desire that Cordelia should have a single foot of his land. Not long afterwards, Agampus, a

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king of Gaul, heard of the beauty of Cordelia, so he asked her in marriage from her father; and King Leir answered the ambassadors that he would willingly give her to him, but that she should have nothing of his. Nevertheless, Agampus sent back again to say that she should be sent to him, and that he had property enough himself. Then Leir sent Cordelia, his daughter, to him, and Agampus received her honourably.

After this, Maugladus, king of Scotland, and Hemon, lord of Cornwall, who had espoused the other two daughters, began to consider that King Leir, their lord, was now old, and could not help himself; wherefore those two took possession of the kingdom, promising him that they would provide everything that was necessary for the maintenance of his household. This done, the king of Scotland took him with him and forty knights; but when he had lived a little while in Scotland with his son-in-law he was deprived of half his retinue, at which he was so indignant that he went to Cornwall to his other daughter, who received him with great respect; but he had not lived with them long there when they deprived him of all his knights, except only five. Then was he very angry and returned into Scotland; but when he arrived there his daughter Agornorilla took very little notice of him, and told him that he was already too old for so large a household, and that, seeing his great age, he could do very well with fewer people, for he went nowhere, and that certainly he should not remain with them, unless he was content with a single knight to bear him company.

King Leir, finding that it was a bad business, gave it up, because he could not mend the matter; but shortly afterwards he began to be very pensive and irritable, and talked sorrowfully to himself in this or the like strain: "Wo is me! I have lived too long! What

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" has become of the goods, the great riches, and ho-
" nours that I once possessed! Ha, Fortune, thou art
" too fickle; no one should trust to thee; for thou art
" never stable! Thou makest thy wheel to turn as
" thou wilt; one while thou makest a poor man rich,
" and again a rich man poor! I have too little
" minded the proverb which I learned in my youth,
" and which says, 'He who loves another better than
" 'himself, dies of thirst at the fountain.' Alas!
" I have too much loved my two daughters, and took
" too little heed to what my daughter Cordelia said
" to me, when I asked her how she loved me, and she
" replied that she loved me as much as a child
" ought to love her father, and that in proportion
" to my possessions I should be loved and held dear.
" Oh! that I had borne in mind the proverb which
" says, 'It is better to give some, and some retain,
" 'than give all and to beg remain.' I should have
" done well too to remember the maxim of the clown
" who said, 'He who throws away what he should
" 'keep in his hand, behaves very much like a fool;
" 'he who makes his serf his master, deserves to live
" 'in dishonour.' Alas! I ill understood my daughter
" Cordelia, when for this I sent her away from my king-
" dom without giving her anything, and now I must go
" and seek her out again, since the other two who had
" all from me have failed me. Alas! how little heeded
" I the proverb which says, 'With this rod or with
" 'a heavier one let him be smitten in the face who
" 'gives all to his child, and then comes to ask it from
" 'him.' Since I have no longer anything, I will
" go and see my daughter Cordelia, whom I now hold
" to be wise, for she told me that she loved me as
" much as a child ought to love her father, wherefore
" I might have known that I could ask from her no
" more." King Leir continued a long time doting in
the way you have heard; then he made the best he

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could of the matter, and set out from the kingdom of Scotland with only two knights, then crossed the sea and arrived in Gaul, in the territory of King Agampus, the husband of Cordelia, his daughter, and to her he sent a messenger to announce his arrival. The messenger had audience of the queen Cordelia, who was greatly astonished when she learned that her father had come alone; so she sent gold and silver to him by a trusty friend, commanding him to conduct her father into one of her cities to rest until he should be quite himself again. Then sent he to King Agampus and his daughter to say that he was coming to see them; and he took with him a number of knights, and came accordingly. When King Agampus knew that King Leir, the father of his wife, was coming to see them, he rejoiced greatly, and went to meet him with a splendid retinue, and entertained him in great style.

King Leir seeing the good cheer that his son-in-law and his daughter had prepared for him, was right glad and well pleased thereat; and he confided to them how the kings of Scotland and Cornwall had deprived him of his possessions. At these tidings King Agampus and his wife were very angry; and King Agampus told him that he would cheerfully assist him to recover his territory, for which King Leir, his father-in-law, thanked him greatly.

In order to fulfil his promise, King Agampus sent throughout all Gaul for as many people as he could obtain, either by gifts or entreaties; and when they were come he transferred them to King Leir and to his wife Cordelia, who conducted them into Great Britain, and they fought against the two kings of Scotland and of Cornwall, whom they conquered and deposed; and King Leir was re-established in his kingdom of Britain, which he held for three years afterwards, in wealth, in peace, love, and amity.

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Now it came to pass that at the end of three years King Leir died, and left his kingdom to his daughter Cordelia, who caused him to be magnificently buried in Leicester, and she maintained and governed the kingdom vigorously after him; for her husband, King Agampus, did not live long after she had left him.

When she had reigned about five years in Great Britain, the kings of Scotland and Cornwall both died about the same time, but their children, very indignant that a woman governed the kingdom of Great Britain, made war against her for a long time. In the end, however, by the aid of the French who came to assist her, that is to say, the duke of Sens, the duke of Laon, and the count of Corbueil, whom she had nursed when a child, she got over the war, and captured her two nephews in battle, and took the city of Evrocq, which was their place of refuge, with all their castles and towns, and seized all their territories, and held all in her hands until peace was made, through the mediation of friends, entirely according to the terms of Queen Cordelia. But I find a mistake here, according to the "Book of the Trea-"sure of Histories," for the author of the Treasure says, "That Margan and Cunedrages captured their "aunt and imprisoned her, and that in despair she "killed herself in prison." However, Master Wace and other ancient historians say, that after Margan, king of Scotland, and Cunedrages, king of Cornwall, her nephews, had made peace with Queen Cordelia, their aunt, she lived seven years, and then died; and they buried her most honourably near King Leir, her father, at Leicester. Then a quarrel broke out between the two kings; so they fought against each other in a pitched battle, and Margan and all his men were routed and slain. Then Cunedrages, king of Cornwall, held the kingdom alone, and reigned in it thirty-three years, governing it well, and in peace. At this time King

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Romulus and his brother Remus founded the city of Rome; and at this time also lived Isaiah the prophet, and Hosea governed the people of Israel. After the death of Cunedrages, reigned his son, whom some call Malo, and others Ruial. He was very brave, and beloved by all his subjects. In his time it reigned blood for the space of three entire days, and the flies were so numerous that year that they ate up all the fruits, which thing was considered a great wonder, and not without reason.

The king did not live long, and after him reigned his son Gurgutius, who also continued but a short time; after him reigned Circilius, or Salicius, who died very soon; after him reigned Jago, or Largo; after Jago reigned Thimemarcus; after Thimemarcus reigned Gabogdo, who had two sons, of whom the eldest was called Porrex and the other Ferrex. When the King Gabogdo was dead, these two brothers quarrelled greatly about the kingdom; Porrex would have killed his brother Ferrex; but Ferrex perceiving his design, fled into Gaul, and placed himself in the service of Suhart, who was king of the country, and whom he pleased so well that he gave him a number of people to go into Great Britain to conquer the kingdom. His brother Porrex came to meet him with his whole force, and there was a great battle between them; but in the end Ferrex was slain, and his followers defeated. The matter having fallen out thus, Porrex took the kingdom, and held it alone. Queen Ludo, their mother, when she heard of the death of her son Ferrex, whom she loved better than Porrex, made a wonderful wailing, calling herself a poor unfortunate woman; and through her endeavours her son Porrex was secretly put to death. Master Wace says, that the mother herself, attended by her maids, cut his throat by night while he slept, and thus avenged herself upon her son Porrex, who had killed his brother. The kingdom then remained

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without any head for a long space of time, and the people were in a state of great anarchy, for all the barons, each one according to his means, seized what part of the kingdom he could, and there was neither law nor justice among them; but they conducted themselves most treacherously to each other. Things being in this state, five of the most powerful barons took possession of the whole kingdom, subjecting the rest to themselves, and conquering the whole territory. Each one held his portion in his own right, and each exacted for himself that he should be called king. The name of one was Scater, who called himself king of Scotland; the name of the second was Piger, who held Logria; the third was called Rugat, who held Wales; the fourth was named Cloten, who called himself king of Cornwall. This Cloten was the nearest heir to the crown, but he was not the most powerful. The "Maistre des Histoires" says that the name of the other was Damaso, and that he greatly coveted the dominion of the others, and found means of making alliances with the people of the country to attach them to himself, he then stirred up a great war against one of the barons, whose territory lay nearest to his own, and finally subjugated him. When Damaso saw that he had succeeded so well with this one, he determined to assail the others, and set himself to work to conquer the whole kingdom. As he determined, so he did; for he collected all his forces and invaded the territory of one of the others, and finally succeeded in conquering the whole kingdom. Then he caused a crown to be made of fine gold, and had himself crowned, a thing which had never been done before in the kingdom of Britain, for there had never been to that time any king who wore a golden crown. This Damaso reigned forty years, and maintained the kingdom in very great splendour, sovereignty, peace, and justice. Master Wace, who translated this history into rhyme, says that it was not Damaso, but a young man called Donal, a son of Cloten, the nearest heir to the crown, who restored

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the whole land to peace, and reconquered all that pertained to the kingdom of Great Britain; and he was the best, the bravest, and the most valiant of all those who had yet reigned in the kingdon of Great Britain before him. When this Donal died he left two sons, of whom one was named Belinus, and the other Brennus, both brave and valiant. After the death of their father, who was named Damaso, according to the "Maistre des Histoires," or Donal, according to Master Wace, and who gave many laws to the Britons, which the English observe to the present time, —(he was the first who conferred privileges upon the temples, and provided for the sanctuary of the barons, the husbandmen, and the merchants; he founded a temple, and dedicated it to the god of concord, and was buried in this temple, because he had so greatly loved peace and harmony,)—his two sons divided the kingdom, and to the share of Belinus, the eldest, there fell Logria, Wales, and Cornwall, while Brennus obtained all the country of Northumberland and Wernorth, from the river Humber to Caithness, and for this he was to do homage and fealty to his brother Belinus, according to the decision of the wise men who mediated between them. By this means they were kept in peace with each other for about five years; but at length Brennus considered himself ill-used in the partition, and said that his brother had defrauded him, for which cause he stirred up a war against him. This Brennus was much taller, handsomer, and stronger than his brother Belinus; but Belinus was more crafty and malicious. Then commenced a great war between the two brothers; but first Brennus went into Norway to King Ansigius, to ask his daughter in marriage. Ansigius gave her to him, and promised to aid and support him in his war against King Belinus, his brother. When Belinus knew that Brennus was gone into Norway, and that he had espoused the daughter of the king, and thus would

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prove more formidable against him in war, he collected a great army, and entered the territory of his brother Brennus, where he took his castles and fortresses, and garrisoned them for himself with armed men.

King Brennus, who was in Norway, was informed how his brother Belinus had seized the greater part of his territory, whereat he became very sorrowful; then he collected whatever followers he could obtain in Norway, and putting to sea with his wife and his troops, began to sail towards Britain. When Guichardus or Gurlat, king of Denmark, learned that King Brennus was going into Britain, and was taking his wife with him, he was by no means pleased, for he had long loved the young lady himself, and had several times asked her father for her, but he had never been willing to give her to him. Now he determined that Brennus should not get off thus; so he hastily collected an army and put to sea, in order to encounter Brennus, and as soon as he came in sight, he made for the ship where the damsel was, and fastened it to his own. Then began the battle, fierce and perilous on both sides; but there suddenly arose a violent storm, which separated the ships in suchwise that the king of Denmark's vessel and five others, in one of which was the damsel, were so tossed about by the storm, one here, the other there, sometimes one being ahead, and sometimes another, that they were brought to port in Northumberland, where they were taken by those who kept the harbour, and who conducted them to Belinus, who was on the shore waiting the arrival of his brother Brennus. When King Belinus learned who they were, and how they had arrived there, he was very glad, especially because he was in possession of the wife of his brother Brennus.

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Chapter XXII.

How King Belinus defeated his brother Brennus, and took Gurlat, king of Denmark, and his brother Brennus's wife into Northumberland; and how Brennus escaped and went into Gaul. And of the causeways which King Belinus made.

Brennus, who had remained at sea, brought together all that he could recover of his ships after the storm, and went into Scotland, where he heard how his wife and the king of Denmark had been captured in Northumberland, and delivered to his brother Belinus, who kept them in captivity. When Brennus was assured that his brother thus kept his wife, he sent to him to say that he should restore her to him, or he would make war upon him with all his might; Belinus, however, would not give her up, but made preparations, and said that he would defend himself. Brennus was greatly troubled at this reply; wherefore he assailed his brother vigorously, and between the two brothers there began a great battle which long continued equal; but in the end Brennus was vanquished; a great number of the Norwegians were slain, and the remainder, that found means of escaping, fled to their vessels; and Brennus, who, in a very angry mood had entered one of the ships, wandered over the seas with only twelve companions, and at length arrived in Gaul.

After his victory, Belinus with his council and all the barons of Britain, went to the city of Euerwic (York); and there a treaty was made between Belinus and Gurlat or Guichart, king of Denmark, according to which the latter was to have and hold his kingdom of Belinus, and was to be his liege man, paying him every year a tribute agreed on between them; and for the performance of this treaty he gave good security

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both by oaths and hostages, and did homage in the presence of all the barons; which being done, Belinus declared him free, and delivered to him the Norwegian damsel.

After these events the king of Denmark departed from Britain, very happy at having with him the lady whom he had so greatly loved. On the other hand, Belinus proceeded to visit all the kingdom of Great Britain, and went round the coasts, and the forests, the rivers and the channels; and because in several places he could not pass from one town to another, he caused several bridges to be made, and many high and strong causeways; and in particular he made a very handsome causeway, built with stones and mortar, throughout the length of Britain, stretching from the sea at Cornwall to the shores of Caithness, that is from where one enters from Spain to where one goes out of Scotland, in order to make a direct way to the cities which lie within these extreme points. He made another which began at the port of Hampton (Southampton) on the sea, and stretched into Wales. Likewise he made other cross roads over these which led to various cities, towns, and castles. All these roads were made free by his laws, and so he had the means of bringing to justice all trespassers and wrongdoers.

Chapter XXIII.

How Brennus married the daughter of the duke of Sens, and then crossed over into England with a great army to recover his kingdom; and how his mother made peace between him and his brother Belinus, who held all the kingdom.

Brennus, who had arrived in Gaul with the twelve knights, who alone remained to him, went to several barons of Gaul to ask their aid against his brother Belinus; but there were none powerful enough to ven-

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ture on the war. At length he went to Segius, duke of Sens, in Burgundy, who received him kindly, and deeply sympathised in his misfortunes. Brennus, who was very handsome, and well made in all his limbs, served the duke so much to his satisfaction, and was so greatly beloved by every one at the court, that the duke, by the advice of his barons, gave him his daughter in marriage, and made him heir to all his territory. The duke did not live long after the nuptials, and when he died Brennus succeeded to the territory. He was greatly beloved by his subjects, for he was remarkably generous and liberal, making handsome presents to the people of the country, and treating them with respect; wherefore they bore him company wherever he chose to go.

When Brennus, duke of Sens, perceived the obedience of his subjects, he summoned all his men at arms with the design of avenging himself on his brother, who had driven him out of his country, and behaved ill to him about his wife. His people obeyed his summons, and when he found all ready, he began the journey with his whole army, travelling by sea and by land, until, without meeting any hindrance, he arrived in Great Britain.

When he had arrived, Belinus, his brother, who was well aware of his approach, went to meet him with his whole force, but just as the troops on both sides were marshalled for battle, the Queen Thonene,[1] their mother, who was still alive, went to Brennius, threw her arms round his neck, and implored him with tears, reminding him of the pain and anguish which she had suffered for him, and shewing him her old and withered breasts, and her wrinkled body in which she had carried him for nine months, and in memory of all this she prayed him that for her sake he would

[1] *Cornewenne* (Brut, anglicé). *Conwenna* (Hist. Briton.). *Conwen* (Eulog. Hist.). *Torienne* and *Thomilaine* (Roman de Brut, par Wace).

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moderate his fury, and pardon his brother Belinus; she promised to procure him whatever he wished, and that whatever portion of the kingdom he preferred, should be surrendered to him, and she entreated him also to consider that he was wrong in the commencement of the war, and that it had been partly his own fault that he was driven from his territory, and that it had turned out well for him, for the gods had now so advanced him to honours that he was a greater and more powerful lord than his brother Belinus. So earnestly did the good lady exhort and remonstrate, that when he had listened a good while, and looked at her weeping so tenderly, his heart softened, so that he had pity on his mother, and told her that she should do all her good pleasure in the matter; at this she was greatly relieved. Then she took her son Brennus by the hand and led him along with her. When Belinus saw his mother bringing his brother Duke Brennus, and he knew that he was coming for peace, he rejoiced greatly; and he threw down his shield, and ran to embrace him. There the two brothers kissed each other, and made peace to the satisfaction of both. Then they disarmed all the men at arms on both sides, and went for recreation to London, which was then called Trinovant, where they had great feasting and amusement; and all the people of the kingdom rejoiced because of the peace between the two brothers, for they were much beloved in the kingdom of Britain.

Chapter XXIV.

How the two brothers Belinus and Brennus subjugated the whole of Gaul as far as Mount Cenis; and how they passed beyond it into Lombardy.

When the two brothers had sojourned a while in London, they took counsel to unite their armies to

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go forth to conquer all lands. When they were all collected, they marched along the sea-shore and embarked; then sailed until they arrived in Gaul, where, in less than a year, they subjugated all the country, which was divided into several kingdoms. Then, seeing that their designs had succeeded so well, they determined on conquering the whole land as far as Mount Cenis. When the two brothers were come to this mountain they were overtaken by winter; so they wintered at the foot of the mountain, and then when they saw the weather propitious they marched onward; and in a short time they subjugated all the country as far as Rome; for throughout Lombardy, Tuscany, Italy, Apulia, and Calabria there remained not a city, town, castle, or fortress which they did not subdue; and this they did in order to make to themselves a lasting name.

When Gabius and Porsenna, who were then consuls at Rome, were made aware of the approach of the two brothers, thus destroying all before them, and that they were already so near the city of Rome, they were greatly alarmed, and called an assembly in the capitol to take counsel by what means a remedy could be applied; and it was then and there determined by the senators that they should send the invaders large presents of gold and silver, and promise to deliver the like every year as tribute, if they would depart from the country, and leave Rome and her dominion in peace. To this the two brothers consented; so they left the country, and directed their march towards Germany, which they hoped to conquer, and then return into their country to spend the rest of their lives in the enjoyment of supreme dominion.

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Chapter XXV.

How, after the two princes and the Romans had made the treaty, the Romans broke their engagements; how Belinus defeated the consuls, and consequently how they hanged the Roman hostages, and then took and destroyed the whole city of Rome.

When the two brothers had quitted Italy and entered Germany, the Romans believed themselves quite safe from them, and sent the two consuls with a vast army to assist the Germans against the Britons. They likewise sent to the mountain gorges to stop the ways, so that they should not be able by any means to escape. They cared not for the oaths which they had sworn to the two brothers, nor for the hostages whom they had delivered to them, and of whom twenty-four were the sons of the most powerful men in Rome. When the two princes were made aware of this design, they were greatly astonished and exasperated; wherefore they determined that Belinus should remain in Germany with all his British chivalry, while Brennus, the duke of Sens, should return to Rome with the Gauls, to avenge the treachery which the Romans had committed. Brennus proceeded by long marches, and never ceased journeying till he found himself before Rome, which he besieged as soon as he arrived. When the consuls, Gabius and Porsenna, were informed that Brennus was marching back towards Rome with a large force, they left the Germans, and put themselves on the march to aid and succour their people at Rome. This came to the knowledge of Belinus, who had remained in Germany; and as soon as he learned it he departed thence, and proceeded by unwonted paths, till he came with his whole army into a valley which the consuls

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were obliged to pass, and there he placed his followers carefully in ambuscade, so that the consuls and their Romans, who were off their guard, when they thought to pass through this way were fallen upon by Belinus and his soldiers, who rushed out upon them and slew all, sparing none. When Belinus saw that he had succeeded so well in this stratagem he was very glad; then he caused the booty, whichwas large, to be packed up, and took his way towards Rome, where he found his brother Brennus besieging the City with a noble army. Brennus was greatly rejoiced at his arrival, especially when he was informed of the success which he had obtained against the consuls. When the two brothers had refreshed themselves a while together, and settled a plan for storming the city of Rome which was the object of their coming, on a certain day they marshalled their followers in battalions, and gave orders for the assault, some attacking on one side and the rest on the other, the Romans defending themselves as well as they could. The two brothers seeing that they could not take the city at the first effort, ordered gallows to be erected near the walls, and hanged upon them all the hostages that the Romans had delivered to them as security for the fulfilment of the former treaty which they had made and agreed to, as above mentioned.

Now we shall tell you of Gabius and Porsenna, the two consuls who had been defeated by Belinus in the valley as you have heard; they had escaped alive with a very small company, and then assembled a great number of soldiers, and sent to apprise the Romans within the city of the hour when they should be before Rome, and would suddenly fall upon the host of the Gauls and Britons; and at the same hour the Romans were to rush from the city to attack their enemies in front and surround them. The people of Rome, very glad of these tidings, made great prepara-

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tions; so that when the hour came, and they saw that the consuls had, by a sharp onset, broken into the camp of their enemies, who were not prepared for this attack, they issued from the city in great numbers and in good order, and smote their enemies on the other side. The besiegers hastened to arm themselves as quickly as possible when they perceived the mischief, but before they could be collected and put in battle array they had lost many of their men; however, when they were marshalled, they rushed all at once against their enemies with such impetuosity that they broke all the ranks. In this attack Gabius was slain and Porsenna taken, which so discouraged the Romans that they turned and fled in disorder, each one thinking only of saving himself.

After this victory, the two brothers with their brigade rode towards the city, which they entered by force and pillaged, taking possession of all the treasures that the Romans had amassed during a long period. They slew the senators, and all the principal people of the city whom they could lay hold of, and set fire to the buildings in every direction. Some there were who fled to the capitol and prepared for defence, but they were vigorously assailed, and in the end they surrendered, and saved their lives by paying to the two brothers a thousand pounds of gold.

CHAPTER XXVI.

How, after the two brothers had destroyed Rome and divided the great booty, Belinus returned to Britain and Brennus remained; and how Camillus defeated him, and restored the city of Rome.

WHEN the two brothers had done all the mischief they wished at Rome, they departed and gave the spoil to their companions in arms. This done, Belinus

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separated from his brother Brennus, with his whole army, and journeyed continually till he came with all his followers into Great Britain. Now having arrived in his own country, he restored many towns and castles. Among other things that he did after his return, he founded a very handsome city in Wales, on the river Schepars (Uske), near the æstuary of the Severn, and called it Kaerlus; but afterwards it was named Caerlion, because in the time that Cæsar was in Britain his legions wintered at Caerlion, and a legion contained 6,666 men. This city was the capital of the province of Mese. Belinus also made a wonderful gate at London on the river Thames, and called it Bricache, but the English called it Belnesgace (Billingsgate). This King Belinus restored the laws of his father throughout his kingdom, and took especial care for the administration of right and justice. The kingdom of Great Britain was very fertile and wealthy in the time of this King Belinus. When he was old he departed this life, in the city of London, and then the Britons burned his body to ashes, which they put in a golden urn and placed upon the beautiful gate which he had made in London, as you have heard.

Brennus, who remained in Italy after the destruction of Rome, was wasting and destroying the surrounding country at his pleasure, as one who found none to oppose him; but one named Camillus, whom the Romans had exiled on account of some spoil which he had disposed of unjustly, as "Le Maistre des Histoires" relates, when he learned and understood how that the city of Rome, in which he was born and where he had enjoyed so many honours, was thus destroyed, and the senators killed, felt deeply grieved thereat; so he collected what followers he could, and went hastily after Brennus, the duke of Sens, whom he overtook one morning, and fell upon him so vigorously that he defeated him with great ease, because he found him

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unprepared, as one who was not on his guard in supposing himself quite safe from every one.

After accomplishing this discomfiture, the valiant duke Manlius took the spoil, and all the prey that the Gauls had carried off from the Romans. Then he returned to Rome, and entered the city in great triumph for his three victories. He recalled and restored those who had fled; and the Romans called him a second Romulus, because he had thus restored and as it were renewed the city, as says "Le Maistre des Histoires" and "Titus Livius."

CHAPTER XXVII.

How after the death of Belinus, his son Gragius reigned with great power, for he overthrew the king of Denmark, and compelled him to pay tribute; and how he peopled Ireland; and concerning the death of Brennus.

AFTER the death of the good King Belinus, reigned his son, whose name was Gragius; some called him Giugembrateruch. He was a very vigorous and brave man, in all things resembling his father Belinus. In his time the king of Denmark refused to pay the tribute he used to deliver every year to his father; wherefore King Gragius assembled a large fleet, and crossed over into Denmark, where he fought with the king, and at length slew him, and conquered all the country, which he reduced to obedience, as his father had done. Then he returned to his own kingdom, and in the homeward voyage he passed by Orkney, where he found thirty large vessels filled with people, whose captain was one called Phantholus, who demanded a truce to speak to King Gragius. So he told him that he was from Blace, that the Spaniards had driven them out of their

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country, and that they had wandered over the sea for a year and a half without finding land or any spot that they could inhabit; wherefore they begged him that he would grant them a place in his kingdom to settle in, promising that they would hold it of him, and in all things obey his commands. King Gragius granted them the island of Hibernia, which at this time was not inhabited, and he supplied them with good mariners who conducted them thither. When they arrived, the country pleased them greatly, so they peopled it, and their descendants continue there to this day.

King Gragius did not live long after his return into his own country, but died, and was buried in the city of Caerlion. After his death, reigned his son Guicelin; but before I tell you more about him, I will speak to you of the death of the Duke Brennus, brother of the King Belinus, and uncle of Gragius. You have heard above, how the Duke Brennus remained in Lombardy after the departure of his brother Belinus, and how Camillus had defeated him, but he had escaped with his life; so that when Camillus returned to Rome, as you have heard, Brennus rallied all that had escaped; then went into Greece to the kingdom of Macedonia, where he took many cities, towns, castles, and fortresses. One named Aristones, who was king of Macedonia at that time went against him, and fought, but was vanquished; when Brennus, duke of Sens, had gained this victory, he went about seeking territory at pleasure. At length he came to the city of Delphos, to obtain the treasures of the temple of Apollo, which overflowed with riches; but the people of the city defended themselves vigorously, and the priests of the temple, in order to encourage them, made them believe that they had seen the god Apollo in the guise of an armed knight, and two armed maidens with him,

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coming to their aid. And the citizens believed it, supposing that it was true; so they took courage, and attacked the Gauls so rudely, that they all turned and fled, and a great number of them were killed. Brennus, seeing the overthrow of his people, was so grieved that he slew himself with his sword to put an end to his sorrow; and such was his end, according to Justin. Those who escaped from this battle gathered together again, with the intention of returning into their country; but they had not gone far when they were reduced to great distress, for such tempests and misadventures overtook them, that scarcely one escaped out of the country to carry back any certain tidings of his comrades. Moreover, Justin says, that when Duke Brennus entered Greece, he left 15,000 infantry and 4,000 cavalry to guard the passes, and that they fought with the Triballians, and defeated them, with a great number of Greeks; then they sent ambassadors to the King Antigonus, pretending that they wished to negotiate for peace, and commanded the messengers that they should spy out the whole estate of the king. When the ambassadors came to King Antigonus, he received them graciously, and shewed them the whole of his treasury, and his great wealth, in order to astonish them; but when the messengers returned to their own people and related what they had seen, the Gauls on hearing the tidings of these great riches, were seized with an anxious desire to conquer them. So they began to march secretly, and approached the pavilion of the king; but they did not find him, for he had discovered their artifice, and had departed thence in the evening, and made all his people lie in ambush in a forest near at hand. When the Gauls came to the tents, and found no one there, they supposed that the king had fled, and began to load themselves with what they found; but when they thought

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to return with the spoil, King Antigonus rushed from his ambush with his people, charged violently upon them, and they, being off their guard, were greatly astonished at finding themselves thus surrounded, so they threw down their burdens, and turned to fly; but the king and his men pursued and slew them, putting them all to the sword. In this wise, the great multitude of people that Brennus had drawn from their country were annihilated, and brought to a shameful end. This story is related by Justin in the book in which he speaks of the two British brothers Belinus and Brennus.

Chapter XXVIII.

How Guicelin and his wife reigned after Gragius; and concerning the reigns of Silius, Romarus, and Danus; and how the King Morbidus was swallowed by a sea-monster called Bellua.

Now then, to return to our subject. After the death of King Gragius, who, as you have heard, reigned after the death of his father Belinus, the brother of Brennus, there reigned also after his decease a son named Guicelin, a simple man who led a good life, and had espoused a great lady marvellously wise, very learned, and a good clerk. This queen made a law in England, which is called the Marian Law, because her name was Mary; which law was afterwards translated into the language of Britain by one named Amires. This King Guicelin had a son called Silius, who was only seven years of age when the king his father died. But Queen Mary, his mother, governed the kingdom a long time after the

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decease of the king, her husband, for she was wise in all business. When her son Silius was of competent age, she made him manage his kingdom. This Silius had two male children, of whom the elder was Romarus and the other Danus; this Romarus reigned after his father Silius; and after this Romarus, who continued but a short time, reigned his brother Danus, who had a bastard son named Morbidus, very brave, hardy, and warlike, so that by his prowess he obtained the kingdom after the death of Danus, his father. This King Morbidus was so cruel when he was angered, that he spared no one, friend or stranger, who happened to be near him in his wrath, but he killed or wounded him, right or wrong; when he recovered from his fury, however, he was gentle and amiable, and granted all that was asked of him. Throughout his whole kingdom there was no man so tall, so strong, so handsome, or so well formed. He was wonderfully liberal, and never cared to amass wealth or form a treasury. Now it happened in his time, that the king of Moriane, with a great fleet went sailing about the sea, pillaging and stripping all the shores, and devastating the country through which he passed. He arrived by chance with his whole army in Northumberland, and began to pillage and spoil the country. Morbidus learning these tidings, collected a vast army, and went against the Morianese, whom he fought in suchwise that he killed their king and the greater part of his companions; and history says that he slew more with his own hand than did all the rest of his people. When he was tired of slaying these men, to satiate his wrath he caused to be flayed all that he could take alive. Afterwards it happened, when he was in the flower of his age, that a sea-monster came in the British Channel towards Ireland, which monster was called Bellua, and was tremendously large and horrible. The cruel beast

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went into the towns near the sea-shores, and devoured men, women, children, animals, and whatever it could find it either ate or strangled; wherefore the people of the country fled hither and thither for fear of the terrible monster. When King Morbidus heard the pitiful complaint that the people made of this beast, he trusted so much in his own courage and strength, that with great hardihood he went alone against the monster, for hardy he was beyond measure. However, I have often heard that he is a fool who confides in his own hardihood, for too great hardihood produces rashness, and rashness is not valour.

King Morbidus accordingly went eagerly and boldly against this sea-monster, for greatly he desired to see it, neither would he allow any of his people to bear him company. When he came near enough to the monster, he pierced it with many arrows, and threw several darts into its body, by which the beast was sorely wounded in many places. When King Morbidus had used all his darts and arrows, he drew his sword, and struck the cruel monster so hard a blow that the sword broke, and the king, who had gone so near, could not withdraw, ere the marvellous beast had opened his mouth and swallowed him; however it died on the spot, being so wounded that it could not return to the sea. And such was the end of King Morbidus, for whose death the barons of Britain deeply grieved, while the peasantry rejoiced at the destruction of the sea-monster. This King Morbidus had five sons, namely, Gorboman, Argal, Helidus, Ingenes, and Peredur.

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CHAPTER XXIX.

Concerning the kingdoms of Gorboman, Argal, and Helidus; and how Argal was deposed, and Helidus, his brother, crowned; and how Helidus deposed himself out of compassion for his brother Argal.

GORBOMAN, who was the eldest son of King Morbidus, obtained the kingdom after the death of his father. This Gorboman was gentle and amiable, just and faithful, for he would never tell a falsehood, nor suffer a wrong to be done to any one if it was in his power to prevent it. When he had reigned his time he died, and was buried in the city of London. Argal, who was the next eldest to him, obtained the kingdom of Britain after his decease; but he was a bad ruler, for he kept faith with no one, and was miserly, covetous, and avaricious, and amassed great treasures. He did not love faithful men, and only delighted in wickedness; at length his enormities were such that the nobles of the kingdom deposed him from the regal dignity, and made and chose as their king Helidus, the third brother, who was very courteous and amiable, compassionate and good-natured towards every one. Argal, who was deposed, as you have heard, made earnest solicitation far and near to several kings, dukes, counts, and barons, to obtain assistance in order to recover his kingdom; but his exertions and intrigues were of no avail, for every one well knew how he had behaved, and he found none willing to assist him. Now it came to pass, that when Argal found himself in this predicament, that he could find no one to interfere or interest himself in him or his affairs, he was much grieved and angered, and he became so straitened by poverty that he was obliged to

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place himself with a hermit, with whom he lived about five years without being recognized by any one; and people supposed that he was dead, or had betaken himself in despair to some foreign land. But it happened one day, as King Helidus was hunting in the forest of Kalatere, that Argal, who was looking through the woods for wild apples and skegs to support life, met his brother Helidus, and throwing himself on his knees before him, implored his compassion. When King Helidus saw his brother in such a wretched condition, he pitied him greatly, and alighting from his horse, went to embrace and kiss his brother; then he led him as secretly as possible to a city in the neighbourhood, and having got him there pretended that he was sick, and summoned all the barons of the kingdom. As they arrived he made them enter his chamber, one after another, and only one at a time, and as soon as each got inside he made him do homage to his brother Argal, whether he would or not, for he had several armed men placed around, and holding drawn swords to slay those who refused. As each one had performed his pleasure, and was sworn, he made him go into another apartment, while he brought another in; and thus King Helidus managed that all the barons of the kingdom took the oath of allegiance to his brother Argal, and so he restored him his kingdom, and reinstated him in his dignity. In so doing he displayed great fraternal affection, wherefore he was called the Pious as long as he lived. When Argal was reestablished in his kingdom he became good, courteous, and gentle, so that he wiped out all former stains, and lived in peace and honour. After his restoration he reigned ten years, at the end of which he was seized with a malady, of which he died, and was buried with the honour that became so noble a person. After the death of Argal, Helidus was again

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made king, and restored to the royal dignity, and if he was good before, he was still better now. But his two younger brothers rose up against him, and fought with him, in which battle Helidus was taken by his brothers, who imprisoned him in the tower of London, where he remained a long while. When the two brothers had got the good King Helidus, the Pious, their brother, in captivity, they divided the kingdom between them in such-wise that Iugenes held all the land from the river Humber downwards towards the south and west; the other brother, who was called Peredur, had all the country towards the east and north; but King Iugenes lived only seven years, and performed nothing worth recording. Iugenes being dead, Peredur held all the kingdom in his own hand; however, evil came to him of it, for he did not live long afterwards, but died suddenly. Badly he had lived, and very badly he ended; for it is commonly remarked that a good life leads to a good end, and, contrarywise, that a bad life leads to a bad end.

After the death of Peredur, the good Helidus, who was a prisoner in the tower, was brought out and restored to the regal dignity, this being the third time that he was made king of Great Britain. This Helidus, otherwise called the pious king, because he had abdicated the royal dignity through compassion for his brother Argal, as I have said before, reigned this third time long and loyally, and was greatly beloved by all the people. He restored and re-established all that his brothers had mismanaged and done amiss, and was an example of compassion, of liberality, and of justice to all his successors; no one had anything to blame him with; but he reigned well, and ended his life honourably.

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CHAPTER XXX.

How after the death of good King Helidus nothing of importance was done by any of the kings that reigned after him until the time of King Lud, who enclosed London.

AFTER the death of the good King Helidus reigned one of his nephews, the son of Gorboman; and after him reigned Margan. This King Margan was amiable, and took great pains with the government of his kingdom. He endeared himself greatly to his own people, and paid great respect to all foreigners. He had a brother called Eumanius, who reigned after him, and was a wicked tyrant, beloved by none because of his cruelty and perfidy. His people hated him, and he loved not the people, nor yet his servants, nor they him; he reigned seven years, at the end of which he was deposed, and expelled from the kingdom for his harshness and perfidy, nor did he ever return. After this wicked King Eumanius was thus banished, the great barons of Britain assembled at Trinovant, that is now London, where they raised to the kingly dignity one named Avalon, the son of Iugenes. This Avalon went on travel, and sought out many foreign lands. He was most anxious to resemble his ancestors in good morals and heroic deeds; he did not reign long however, but departed this life, and after him Runo, the son of Peredur, ascended the throne. After Runo reigned Geronces; after Geronces, his son Catillus. Afterwards reigned Coylus, and after Coylus, Porrex, all which kings were of little or none account. After Porrex reigned Cercius, who was a great winebibber, and spent all his youth in tippling and drunkenness; he performed no deeds of heroism or valour; but fortune was so kind to him that no war or strife occurred during his reign. And when he had lived a while

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more like a hog than a man, as you have heard, he died and left three sons, of whom the eldest was named Fulgenius, the second Ebalidus, and the third Androgenes, all of whom reigned one after the other, and died within a short time. After Androgenes reigned one of his sons, named Uryan, who held the kingdom seven years, and then died. After him reigned Elius, who governed well as long as he lived. After Elius reigned Dedancus; and afterwards Dota; then Gurgutius; and after him Merian, who was remarkably handsome, and knew all that could be known of the sports of hunting and falconry, for he enjoyed no other pastimes but those of the wood and the river, nor did he wish to understand or apply himself to any other business. He was a great favourite with the ladies, both married and unmarried, on account of his personal beauty; but he never would form a connexion with any woman except his wife, she was so handsome; for which he was to be highly commended. He had a son named Bledo, who reigned after him, and was liberal and courteous in every respect, for he gave handsome presents; nor did any one who asked from him go away disappointed; indeed he gave so bounteously that he hardly had in his house what was sufficient for its maintenance. After this liberal King Bledo reigned Cappius Oenus; and after him Octius Silius; and after him the good musician called Blegabet. He was acquainted with the whole art of music, and sang marvellously well; he knew how to play on all kinds of instruments, and on these accounts his subjects called him the god of singers. He was also accomplished in all kinds of diversions and pastime, so that he continually lived a joyous and healthful life. When the King Blegabet was dead, his brother Artival obtained the kingdom; and after Artival reigned his son Eldol, who was very luxurious and fond of handsome women, by which he rendered himself

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hateful to his nobles. There was no lady in his kingdom, of rank so high, or name so noble, but he would have her if she was handsome. After the death of Eldol reigned Gedion; and after Gedion, Redel; after Redel, Pampainsal was king; and after him Pir, whose head was handsomer and his hair fairer than any other man of his day. After him reigned Capolus, and then his son Elingranus, who was much beloved by his subjects, and governed well as long as he lived. So then all the kings who reigned in Great Britain from the time of Helidus, the pious king, till that of King Heli, of whom we shall speak hereafter, were only of small consideration, petty in their government, and lived but a short time.

CHAPTER XXXI.

How King Lud surrounded London with towers and strong walls towards the east, west, and north.

AFTER King Elingranus reigned his son Heli, who governed the kingdom well for forty years. He had three sons, of whom the eldest was named Lud, the second Cassibelanus, and the third Nemynus. When King Heli had reigned forty years he died, and Lud, his eldest son, succeeded him. This King Lud was a good chevalier, valiant in arms, brilliant and successful in battles. He greatly loved his knights, was fond of good cheer, and generous in his habits. He built several cities, towns, and castles. He surrounded the city of London with strong towers and walls; also caused large and handsome houses to be built for its citizens and burgesses, in order that the city might be at once more beautiful and more habitable. For a long while previous to the time of this king the city of London had borne the name of Trinovant; but then they named it Caerlud, for the sake of King

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Lud; afterwards, some foreigners, who did not understand the language, called it Lodrin; and then there came over Angles and Saxons, who again corrupted this name, and called it London, which appellation continued a long time; but afterwards, there arrived Frenchmen and Normans, who could not speak English, and who changed London into Londres. For you must know that the country of England has been many times gained and conquered by foreigners, by which means it changed its citizens, populations, and names; also the names of towns, cities, castles, and some districts of country have been altered by the conquerors, as, for instance, the country of Wales, which formerly had the name of Cambria, and Great Britain, which is now called England; and throughout the kingdom of England one would find but few cities, towns, or castles now called by the same names which were given them when they were first built.

Now let us return to the good King Lud, who, when he had accomplished the term of his life, departed from this world, and was buried in the city of London (which he had greatly loved) near a gate that he had erected and called Lud, after his own name, and which is now called Ludgate.

After King Lud, reigned his brother Cassibelanus, notwithstanding there remained two children of King Lud; but they were too young to govern the kingdom, and for this reason their uncle took the management. The eldest of Lud's children was named Androgenes, and the other Tenantius. Their uncle Cassibelanus was a very gracious prince, and well maintained the regal dignity. A good knight he was, liberal, gentle, and courteous, reigning faithfully as a king. When his nephews were of competent age, he delivered to each of them a portion of the country for them to manage. To Androgenes, who was the eldest of the

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children, he gave London, Kent, and all that pertained to them, to be held freely of him; and to Tenantius, he gave Cornwall, to hold of him in the same way as his brother; so both were called earls, and held their territories and their honours of their uncle, albeit he possessed the sovereignty both of them and of the kingdom. However, so long as the uncle and nephews continued in harmony, they reigned powerfully, but afterwards there arose great dissension among them, in consequence of which they were subjugated by the Romans, and became tributary, as you shall hear, though formerly none of their ancestors, the kings of Great Britain, had ever paid tribute to any superior in the world.

Chapter XXXII.

How Julius Cæsar was sent into Gaul to conquer it, and to bring it, with all the western parts, under the dominion of the Romans; and how this Cæsar sent into Great Britain, and concerning the answer which the Britons made him.

You must know, that during the time of Cæsar, and of the Great Pompey, Octavius, and Tiberius, the city of Rome was mistress of almost the whole world, for when the Romans had subjugated all their neighbours, and placed them under their rule, they sent their consuls and generals, with numerous legions, to conquer distant lands and foreign nations. Pompey was, by the common consent of the senate of Rome, sent into the east, to conquer and subject to the Roman dominion all who lived in that quarter; and the said Pompey succeeded so well, that in five years he subjugated the whole of the east, including

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twenty-two kingdoms, all of which he made tributary to the Romans. Cæsar was sent to conquer Gaul; but he was not content with Gaul, and undertook to subjugate all the west; and it befel him that he was several times conquered both in France and England, so that he could not complete his undertaking in five years as Pompey had done, for which reason he was obliged to send to Rome to obtain a delay of five years more; and this was the reason for which they refused him a triumph, which occasioned the great quarrel between him and Pompey. This Julius Cæsar was mighty in arms, a brave and hardy warrior, wonderfully sagacious he was, especially in military affairs; a good clerk and very learned; nor do we read of any man who ever obtained advantages over people skilled in war as he did. Having set out from Rome with all his legions, he passed Lombardy and the mountains, and the first conquest that he made beyond the mountains was of Auvergne and Burgundy; then France, Poictou, and Gascony. Also he conquered Normandy and Brittany, which was then called Armorica. Then he proceeded to conquer Germany, where he took many castles, towns, and cities. Afterwards he returned through Flanders, and rested at Boulogne-sur-mer, where he built the Tower of Order, composed of numerous stories always diminishing, so that a single stone covers it at the top. Cæsar was one day at the windows of his tower, which faced towards England, and the weather was so clear and fine, that he could see the land beyond the sea, and he asked what island that was, and what people inhabited it; and he was told that it was the island which Duke Brutus had formerly conquered, and peopled with Trojans; and that it was called Britain after his name, and that ever since his death his descendants had continually maintained and defended it. After Cæsar had considered a little, he said that he well knew

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who Brutus was, and that they were both sprung from the same ancestry; that it was quite true that their forefathers had in their origin been connected with Troy, and that after the destruction of the city the princes had separated into various regions, and that Belinus and Brennus, who had once conquered Rome, were sprung from the descendants of Brutus, and were natives of the island of Great Britain. "It is," said he, "quite time and only "right that they should restore that which they "formerly took away of ours, for FORTUNE has now "turned her wheel, and Rome is a very different power "from what she was when the two brothers Belinus "and Brennus conquered her. Therefore, I will send "a command to the Britons to submit themselves to "the sovereignty of Rome, hold their honours of her, "and do homage by the payment of a yearly tribute;" adding that "if they will do this peaceably, I have no "desire to cross the sea." Then Cæsar wrote letters addressed to King Cassibelanus of England, purporting that he should hold his territory of him by the payment of a yearly tribute, as you have heard above, or otherwise he would make deadly war upon him.

When King Cassibelanus had read the letters he was very indignant, and wrote letters to Cæsar in reply, filled with pride and disdain, of which letters the following is the tenor:—

"O Cæsar, we are much astonished at the Romans, "and their outrages and misdeeds which have so long "continued, and if they push them further their ava-"rice will allow no people to live in freedom, or at "liberty to fulfil their own wishes. They design and "seek to place in their own treasury all the gold and "silver, and to have at their disposal all the kings "and princes of the world, for wealth attracts them, "and poverty averts them not. The Romans desire "to invade us, and compel tribute from us, who

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" dwell in a small sea-girt spot, which we hold and
" which has been always held free and sovereign.
" Cæsar, thou requirest tribute from us; we hold
" ourselves to be as free as the Romans, and expect
" to live as freely as they; for we and the Romans
" are sprung from a common stock, and if thou,
" Cæsar, wouldst reflect, thou wouldst be ashamed to
" demand tribute of us, or desire to place in servitude
" us who are thy relations, for we ought to be equal
" with the Romans, since we descend from a common
" ancestry. We wonder greatly how so noble a man
" as thou art could ask us to become serfs; us, who
" have never learned to serve, nor wish to learn, for
" never has there been in this kingdom nor is there
" yet a king who knows what it is to live in servi-
" tude. Free we are, and we wish to continue. And
" know, Cæsar, that even if the gods would deprive
" us of our liberty and humble us, we would defend
" ourselves against them, if we durst, to maintain
" our freedom, and not to lose that which we have
" so long possessed. Know then, Cæsar, that we
" do not conceal our mind from thee; for as long as
" we live and are able to resist, we will maintain
" our freedom as our ancestors have done."

Chapter XXXIII.

How Julius Cæsar crossed over into Britain with his army, and how he was defeated and driven out by King Cassibelanus and his allies.

When Cæsar had read the letter of King Cassibelanus, he saw that it was no laughing matter, for he perceived that he should get nothing from the Britons unless he crossed the sea to them; wherefore he got

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eighty large ships and barges made, and also collected as many other vessels as he could. And when he had prepared his fleet, he put to sea with all his company, and in a short time entered the Thames. As soon as he got into the still water he made his people cast anchor, that they might rest, and that each might be placed according to his rank and condition. King Cassibelanus, who was at Dover, had been informed how the Romans had arrived at the mouth of the Thames, and that they were close at hand, for they were waiting only for favourable weather. And for this reason, and with the view of resisting Cæsar, King Cassibelanus was lodging at Dover with all his army, in which were many great noblemen, and among them Belinus, who was prince of the chivalry of King Cassibelanus, and by whose counsel the whole business was conducted.

This Belinus, as constable or grand marshal, and a man of great prudence, advised to attack the Romans before they could get into the country; for he said that if they allowed them to remain so long as to take any fortresses, it would be more difficult to get rid of them then than it would be now. The brothers Nemynus, Androgenes, and Tenantius, nephews of King Cassibelanus, who were present, and three kings who were subject to him, that is to say, Eridonius, king of Scotland, Guertahet, king of North Wales, and Uritaël, king of Demetia (South Wales), who were come to help him in his affairs, all these lords abovenamed, with many others, approved of the counsel of Belinus, the constable, saying that it was best to assail them immediately. The king then, according to the counsel of his barons, caused it to be proclaimed throughout the host that each captain should put his soldiers in array, which they did, and then began the march against the Romans. As soon

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as Cæsar saw them coming, he put his people in order, but at the onset there were many killed and wounded on both sides. There you might see many a lance broken, many a shield dashed to pieces, saddles emptied, horses flying and dragging their reins after them. The British archers greatly damaged the Romans, so that the grass was all red with the blood from the dead and wounded. The conflict was desperate, and lasted till night.

Now it came to pass about noon that Julius Cæsar, seeing that the day was turning against him, rallied around himself the best knights that now remained to him, and exhorted them urgently to follow him and do their duty. Then he dashed into the densest mass of the Britons, where, through his valour, many a soul was separated from the body, for never a blow dealt he that a life was not lost by it. He made great havoc among the Britons, cutting off heads, legs, and arms; and his efforts were such that this time the Britons were obliged to retreat a little. Nemynus, the brother of Cassibelanus, perceiving the great damage that Cæsar was doing to the Britons, called Androgenes and Tenantius, his two nephews, and pointing out Cæsar to them, he said that he would no longer suffer his outrages, and that he was glad that fortune had brought him so near; for if he could engage with so high a man as Cæsar, he should love and value himself the more for it all his life. Having said these words, he spurred his horse, and struck Cæsar such a blow on his shield that Cæsar was quite stunned; and if Cæsar had not adroitly covered himself with his shield when he saw him coming, he would have killed him. When Cæsar felt himself thus struck, he dealt Nemynus a tremendous blow, and would have killed him if he had not placed his shield before him; but nevertheless he was severely wounded in the head, and Cæsar's

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sword had so penetrated his shield that he could not withdraw it; and as Androgenes and his brother Tenantius came to assist their uncle with their whole force, Cæsar was obliged therefore to abandon the place, for neither he nor his Romans could withstand the impetuosity of the attack of Androgenes. When Nemynus had thus obtained Cæsar's sword, he was very glad, and with it he made great havoc this day among the Romans, for it struck no man that it did not kill, so good it was, and sharp. A Roman constable, named Labienus, when he saw what mischief the Duke Nemynus was making among the Romans with the good sword of Cæsar, went against him, hoping to put him to death; but Nemynus struck him first such a blow that he cut his head clean off.

When the Romans saw the great bravery of the Britons, and their might, they were much astonished; and the Britons, who greatly desired to complete the victory, seeing that right was on their side, fought with such vigour, that the Romans, who had proved them this day, dreaded their fierce onsets, which with severe loss they had so long withstood; and if the night had not overtaken them so soon, Cæsar would have been slain or taken prisoner, and all his men destroyed. The Romans were glad, and the Britons provoked, at the night thus closing in; for it seemed to them that if the day had lasted a little longer, the Romans would this day have received their tribute once for all. But King Cassibelanus ordered the retreat to be sounded, in order to collect his men; and he was greatly rejoiced, as were all his barons, because of the splendid victory which they had gained over their enemies. Cæsar, who was wounded, and greatly fatigued with the labour which he had undergone during the day, asked counsel of his followers what was to be done. So they advised him that as they had no place of retreat, neither castle nor fortress, in

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this kingdom, nor yet knew the country, and were greatly damaged and their ranks diminished, it was better for them to return, seeing and considering that the Britons were a warlike people, strong and terrible in battle, and that they had never met with any that had done them such mischief in one day. In pursuance of which counsel Cæsar, grieved and angry, returned to his ships with what remained to him of his followers, and sailed over the sea till he arrived in Flanders.

CHAPTER XXXIV.

How Nemynus, brother of King Cassibelanus, died of the wound that Cæsar had given him, and how the French wished to rebel against Julius Cæsar.

WHEN it was morning, tidings came to King Cassibelanus that Cæsar and his Romans had fled. King Cassibelanus was very glad of this news, and so were all the Britons; and they rendered thanks to their gods; and the king made handsome presents to his barons and knights, thanking them very much; and he divided all the spoil among his companions in arms.

After these things Nemynus, brother of the king of Britain, fell sick and took to his bed in consequence of the wound which Cæsar had given him with his sword at the time he lost it in the battle, the sword being of such a nature that whoever was wounded by it was sure to die. Wherefore on the fifteenth day after the battle he died, and was buried at Trinovant, that is, London, beside the North Gate; and they laid at his side the good sword which he had won from Cæsar. This sword had its name inscribed in letters of gold round the pommel, Troceamors, meaning that no one who was wounded by it could

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escape death. King Cassibelanus and all the princes of Britain were very angry at the death of Nemynus, the brother of the king; they performed his funeral obsequies very honourably, according to their custom, after which the king dismissed his barons, and each one returned into his own territory.

When Cæsar had left Britain, the intelligence reached the French people how the Britons had defeated him with all his Romans, and driven him disgracefully out of their country; and the fame of it spread so that King Cassibelanus collected a large fleet, with the intention of pursuing the Romans. The Gauls having heard and considered these things, began to say among themselves that they had now a convenient opportunity of rebelling against the Romans, and that it was great indolence and cowardice on their part that they had allowed themselves to be thus subjugated, and had become tributary to the Roman sovereignty. So they took counsel to unite together and drive the Duke Cæsar out of the country by force of arms. If Cæsar was very angry before, he was more so when he heard these tidings, for greatly he dreaded the rebellion of the Gauls. Then Cæsar, who was very wise, considered how he could manage this affair, and deemed that it would not be good to go back and fight with the French, for if the cruel Britons came to assist them, and they made alliance together, he could not withstand them, seeing that his followers were still greatly fatigued, and many of them severely wounded. Wherefore, all things being well considered, he adopted another remedy, for he took the treasure which he had obtained by conquest, then summoned all the great lords and chevaliers of France, to whom he gave and distributed his treasure, begging of them that they would appease their subjects, and keep them in peace with the Romans; moreover, he promised to lighten their burdens, and

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also to give them all that he should acquire in Britain if the gods gave him victory over the Britons. With this healing balm Julius Cæsar appeased the French people, and therefore, says the master who composed this book that gold and silver have great power, since they so soon made up a great quarrel and ended a great war; for before this gift many of the French threatened to slay Julius Cæsar, and get rid of him and his followers; but they very quickly changed their hearts through covetousness of the gold and silver which he gave them; and they granted him all that he demanded, even that they should go into Britain whenever he wished to return thither. After these things they betook themselves each one to his place, but there never passed a day that Cæsar did not remember his flight and the victory of the Britons.

Chapter XXXV.

How Cæsar returned a second time into Britain, where he was again defeated, and driven out more shamefully than he had been the first time.

You have heard above how Cæsar built the Tower of Order at Boulogne-sur-mer, and appointed that all the tribute monies should be placed in it; and he himself, since the Britons had vanquished him, lay there at night, for he was in continual alarm, and never more felt so secure as he had done before. Cæsar sojourned in this place without doing anything for two years after his flight from Britain. When these two years came to an end, Cæsar made a great demand for soldiers on all sides, and collected a large fleet, amounting to 700 ships, with the intention of going to make a fresh attempt against the Britons, and it appeared to him that all he had previously achieved was nothing unless he conquered Great Britain. King

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Cassibelanus, who was quite aware of his project, caused all the fortresses of his kingdom to be examined and thoroughly refitted with everything necessary; and gave command to his barons that they should be ready, each with his whole strength, whatever time he should summon them. Besides this, he provided all his towns and cities with garrisons suitable for them, for greatly he suspected that the Gauls had promised to assist the Romans.

Then, when Cæsar had got ready all that was necessary for his voyage, he put to sea with all his followers, and so managed that he entered the river Thames. But when they had anchored in the Thames, Cæsar and his council considered that the best and most advantageous plan for them would be to sail up the river without landing till they came to the city of London; which counsel was adopted, but it did not serve Cæsar; rather did it great injury to him and those on his side, for Cassibelanus had caused several rows of large piles, bound with iron and lead, to be secretly driven upright in the bed of the Thames by some skilful engineers, in such a way that there was no ship, however good it might be, that if it ran in among them could escape being wrecked; moreover, he had drawn up on both sides of the river a great multitude of the common people, who threw large stones from slings, and were armed with bows, arrows, and darts; so that when Cæsar and his fleet came to the stakes which were fixed in the river, the ships began to sink, and the Romans and Gauls to drown, the vessels to dash against each other, while the peasants, who were in great force on the banks of the water, took up stones to hurl from their slings, and arrows to shoot, so that in a very short time more than a hundred Roman vessels were destroyed, and those who were in them drowned and perished, while many of those in the other vessels were killed and wounded by the stones and

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arrows. When Cæsar saw this destruction he was greatly enraged, and feared that the whole river up to London might be thus furnished. So he commanded the other vessels to fall back, and return towards land. The king of the Britons, who saw all this, greatly enjoyed the mischief and misfortune which had befallen the Romans, and he was very angry that they were returning, because, if they had continued to come forward, they would have been all drowned. But Cæsar and all his fleet retired to shelter behind the shore, and landed where they had put in. But this availed them little or nothing; for King Cassibelanus, who was near the place with all his force, when he saw his opportunity, made a signal to his men to rush upon Cæsar and his Romans. Then you might see the Britons attacking tents and pavilions so furiously that everything was destroyed and overturned before them; and they made such havoc among the Romans as was dreadful to behold. When Cæsar heard the cries and wailings of his people, who were perishing so dreadfully, he put himself at the head of his battalion, and by his valour drove back the Britons, who had forced their way into the tents. But this availed him little; for Androgenes and Tenantius, with the rest, who were three times as many as the Romans, withstood the shock, so that Cæsar and his men were obliged to withdraw to their ships with great loss; and if it had not been for the presence of Cæsar himself, the Romans would have been all killed or taken prisoners; but he and those of his battalion resisted in suchwise that the rest were saved, and he entered his vessel almost the last. When they had embarked in their vessels with great loss (for the peasants did them much damage with the stones which they hurled from their slings), Cæsar, having left his tents and all that was in them, commanded to sail towards Boulogne, direct to the Tower of

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Order, himself sorely grieving over his misadventure. The Britons followed the Romans with many a taunt.

What more should I tell you about it? Cæsar returned in sorrow and confusion, because of the great shame and loss which the Britons had twice occasioned him; and when he arrived at his Tower of Order, he remained there a long time, and held a council. Meanwhile the wounded were healed.

Chapter XXXVI.

How King Cassibelanus, after he had victoriously repulsed the Romans the second time, caused a solemn sacrifice to be made to his gods. And concerning the quarrel which arose between him and his nephew Androgenes.

King Cassibelanus was greatly rejoiced that he had succeeded so well, and had twice obtained so great and noble a victory over his enemies; wherefore he gave orders throughout his kingdom that all noble and ignoble, with their wives and children, should come to London on a certain day appointed by him, and bring with them whatever they could of their cattle, oxen or cows, sheep or other animals, or fowls, prepared to do sacrifice to the gods who had sent them so splendid a victory over their enemies. This summons being received, each one prepared himself to the best of his power, and then there came to Trinovant all manner of people on the day that had been named by King Cassibelanus. When all the people, great and small, were come, there was a very great assembly, and the king commanded that each, according to his condition, should offer sacrifices to the gods in the temples where they were worshipped. On the day of the sacrifice, the king made an offering of 40,000

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fat cows, and 30,000 deer which he had lately taken in his forests; and to this he added 100,000 wethers and ewes, in order that the sacrifice might be more complete; and there were so many fowls that the number could not be told.

You must know that in that age they made their sacrifices in three ways. The first was when they wished to sacrifice a sheep or other animal, they proceeded to present it alive to their idol, then they slew it in presence of the idol, and with the blood which flowed from the animal they sprinkled the idol, his altar, and the entrance of his temple; then they gave the flesh to the priest of the idol, who made them believe that he fed this idol with it. The second mode of sacrifice was when they wished to offer one of their children or some handsome bird, as a swan, a peacock, or the like. Then they killed it before the altar of the idol, then burned it, and said that their gods enjoyed the smoke of this sacrifice. The third mode was when they wished to offer to the gods on a large scale; then they brought great numbers of animals into the presence of their idols, addressing them: "O ye gods, as Jupiter, Apollo, "Minerva, or Diana, behold what we bring and "offer you for your sustenance, and that of all the "great gods and goddesses who are related to you." Then they had all these beasts killed, and put on to boil and roast; and when the flesh was cooked, they carried a great store of it, roast and boiled, quite hot and smoking, into the temple before their idols, and there they kept this flesh till it smoked no longer; then, when it was cold, they gave it to the priests, who ate it; and after they had done this, they all went to the palace, or even within the temple, and there ate their food with great gladness. This third mode was that followed by Cassibelanus. When the king of Britain, with the other lords and

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the common people had filled their stomachs well with their sacrifices, the king commanded that they should have games and recreations, in honour of the solemnity of their sacrifices.

It should be known that in that age, when they made a solemn sacrifice, they exercised themselves with throwing lances and running chariots for three days and three nights in the theatres; so some began to dance, others to wrestle, and others to throw lances. Now it happened, that while they were thus amusing themselves, Ilregas, who was the king's nephew, and Enelinus, the nephew of Androgenes, had some dispute about the victory which they had gained over Cæsar and the Romans, and words ran so high between the two that Ilregas drew his sword, and would have struck the young Enelinus; but Enelinus snatched his sword from his hand, and struck him such a blow with it that he cut off his head. When the king's nephew was dead, the whole court was troubled; the news of it soon reached the king, who was very grieved and angry about it, for he had brought him up, and greatly loved him. So he commanded Androgenes that he should send his nephew Enelinus to him, as appertained to right and justice, according to the decision of the wise men of the kingdom, in order that the death of his nephew Ilregas might be avenged. Androgenes, who knew the king, his uncle, to be a hard man and a stickler for justice, thought within himself that he would not send him to him; for he feared the anger of the king, and the opinion of the court, and was well convinced that if he was taken he would be put to death. So he sent a message to King Cassibelanus, that he had his own court at Trinovant, and that there he would do law and justice upon Enelinus, if he came there to demand it. When the king understood the answer of his nephew Androgenes, and that he could not have his own will respecting the death of his

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nephew Ilregas, he greatly threatened Androgenes, saying that he would deprive him of all his territory, and, in fact, defied him; so they separated with hostile feeling from each other in this manner, and each betook himself to his own country.

After the breaking up of this meeting, King Cassibelanus entered the territory of Androgenes with a great force, ravaging and spoiling almost everything. Androgenes did everything in his power to appease the fury of the king, and many times begged him, through his friends, that he would be pleased to lay aside his anger and enmity; but it was of no use, for the king, who was very cruel, would not listen to it, but said that he would besiege the city of London. Wherefore, Androgenes, seeing that he could not find peace or reconciliation with his uncle, and that none of his friends durst assist him, began to consider within himself that it would be better for him to allow an evil, in order to secure his life and his territory, and vanquish his enemy, thus doing a wrong to avoid a greater; and it appeared to him to stand to reason that he should do so, in order to be able to resist the hostile intentions of the king, his uncle. So he concluded that he would write to Cæsar, to obtain aid and assistance in his kingdom from him against King Cassibelanus, and he wrote in the manner following.

CHAPTER XXXVII.

The tenor of the letter transmitted by Duke Androgenes to Julius Cæsar, the Roman General.

"To Julius Cæsar, Androgenes, duke of Trinovant, "sends greeting.

"Cæsar! It is often seen that two men, after having "been great enemies for a time, become great friends; "and that after great hatred comes great love; and "great honour after great disgrace; this has often hap-

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" pened to those who were wont to hate each other. " I say this, forasmuch as in a time that is past thou " and I fought together with the desire of killing each " other; but, however, I did not kill thee, nor thou " me; and I believe that still I shall have need of " thee, and also thou wilt be able to assist me. " Thou, Cæsar, hast fought against us twice, and twice " we have vanquished thee, and know of a truth that " if I had not been there with my people thou wouldst " not have been driven from the ports of Britain by " the king. Cassibelanus obtained the victory through " me, and by my strength he vanquished thee; but " I now repent that I hurt thee so much; where- " fore, if thou wilt, I will aid thee for the future, and " will deliver Britain to thee in a short time, for the " king makes war against me wrongfully, and desires " to dispossess me, although I have not deserved it. " I swear it to thee by the immortal gods; and if thou " wouldst know the cause, it is this:—

" Know that after we had defeated thee the second " time, we summoned our friends and subjects to " London to pay our vows to the gods, and do them " solemn sacrifice, as it was meet. Now it came to " pass, after each had performed his duty to the gods " in their temples, that the pages and young bachelors " began to throw lances with each other, and to play. " Then Ilregas, nephew of the king, and Enelinus, my " nephew, who were there, had some dispute; and " because my nephew had got the better of Ilregas, he " drew his sword to strike Enelinus; but Enelinus, my " nephew, ran upon him and slew him. The king being " immediately informed that his nephew was dead, " commanded that I should send my nephew to him, " that he might punish him as was meet. Now I knew " well that if I sent him he would put him to death, " and I answered him that I had my court, by the " law of which I would do him justice; and because

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" I refused to obey his command, he threatened to slay " me and destroy my territory. And because of this, " Sire Cæsar, I implore thy sympathy and thy assist- " ance, that by thy means I may be reinstated in my " dignity, and that thou by mine mayest obtain the " sovereignty of Britain. Haste thee, therefore, to " come, and entertain no suspicion that I harbour any " treachery, for I would not do it for my life; but come " quickly, according to my request, so shalt thou assist " me, and I will deliver Britain to thee. He who is " vanquished at the first, may in the end become the greater victor."

Chapter XXXVIII.

How Julius Cæsar replied to the messenger, and how by means of Androgenes he subjugated the Britons, and made them tributary to the Romans.

When Cæsar understood the desire of Androgenes by the contents of his letter, he spoke of it secretly to some of his council, and they advised him that he should not at all believe the words of Androgenes, unless he had some other surety for him; wherefore Cæsar wrote back to the Duke Androgenes by the same messenger, that he could give no credence to his words unless he had some other security for him; but if he would send good hostages for the fulfilment of his promise, he would go into Britain with his force to aid and succour him. Meanwhile, as these things were passing, King Cassibelanus, who knew nothing of them, prepared to besiege the city of Trinovant; and Androgenes, hearing the answer of Cæsar, sent to him his son who was called Sceva, and thirty noble youths of his family, as hostages; whom Cæsar placed in his Tower of Order, and committed them to good keepers. Then he prepared his fleet and his followers, and put to sea, and so managed

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that he and his company arrived at Romney, near the port of Dover, and afterwards went secretly, by the direction of Androgenes, to Dover, where he was, and there they closed their bargain and settled their business. Now, as King Cassibelanus had collected his followers to besiege London, the tidings came to him how Cæsar had returned into Britain, and was lying at Dover. At these tidings the king was greatly troubled; so he abandoned the prosecution of the siege, and commanded his army to march towards Dover against Cæsar. And when Cæsar was aware of the approach of the king, he went forth from Dover, and, by the advice of Androgenes, placed himself in a valley with all his men in good order, to surprise King Cassibelanus, who would have to pass that way. On the other hand, Androgenes had placed himself in ambush in a neighbouring forest with 5,000 armed men, in order to assist Cæsar if it should be necessary, and surprise the king, his uncle. Now, as the king approached Dover, and was passing over a hill, he perceived the Romans in the valley, all armed and in order of battle; so he commanded his men to arm, and he placed them in order, and without loss of time approached the Romans. When the Britons were near enough to the Romans, they began to shoot and throw their lances at them very vigorously, and the Romans defended themselves valiantly, so that in a short time there were many killed and wounded on both sides. The conflict was severe and perilous at the beginning, for the Britons sought their enemies only too impetuously. While the battle was in this state, Androgenes rushed from his ambuscade with the whole of his heavy troop, which attacked the king in the rear. When the king saw himself thus enclosed, he perceived that he was betrayed, and that nothing would avail for his defence, wherefore he gave the signal to his men that each should save himself as best he could; but they could not get up the hill nor pass beyond for the Romans, neither could they return by the way that

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they had come for Androgenes and his men, who prevented them from passing. So the king and his Britons were obliged to abandon the field and fly to a hill which was very high, and rugged, covered with brushwood and brambles. On this hill the king posted himself in safety with a large party of his followers, but with some difficulty, for many fell down in climbing up the hill. King Cassibelanus, finding himself on this hill, felt quite secure, for the Britons defended themselves so bravely that the Romans did not care to climb up to annoy them, since they lost so many men in the attempt. Cæsar, perceiving that they were in so strong a situation, surrounded them entirely, and assailed them from time to time, but he gained little by it. So he placed guards at all the outlets of the mountain, and surrounded it entirely with great trenches, in order that they might not escape except through his hands; for well he remembered how they had formerly treated him and driven him with shame from their country; and he understood well how to recompense them for it. The Britons, being full of courage, brave, and hardy, made little account either of his threats or reproaches, but fought vigorously against him and his people, though they were besieged by him; and they did great damage to his skirmishers, shewing that they neither feared the assaults of the Romans, nor regarded their numbers; for they gathere dstrengthand courage from the consideration that they had conquered them twice before so completely, as you have already heard. Lucan says, that the Britons being in this position, notwithstanding they expected no succours, yet defended themselves with desperation, and would not allow themselves to be conquered by him whom they had conquered twice; so animated were they to defend their country and their liberty that they would rather have died than become slaves of the Romans. "How wonderful," says Lucan, "the whole world could not resist

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" Cæsar, and yet this people resists him!" And he adds the following verse, speaking of Cæsar, in praise and honour of the Britons:

"Territa quæsitis ostendit terga Britannis;"

that is to say, that Cæsar, having sought out the Britons, then turned his back terrified by their heavy blows. All this Lucan says of the Britons; but through the kindness of Fortune, who had turned her wheel, Cæsar had then put them down notwithstanding they had been twice uppermost. Cæsar now thought to starve the Britons on this hill, for they were destitute of provisions, and had been two days without eating or drinking. When the third day arrived, the king, considering that there was never fortress which could hold out against hunger and thirst, sent one of his ambassadors to his nephew, Androgenes, through whom he had got into this danger, for he greatly feared and dreaded falling into the hands of Cæsar, who was very severe towards his enemies. So he sent word to Androgenes that he should reconcile him with Julius Cæsar, so only that the honour and dignity of the nation of which he was born should not be sullied; and further, he represented to him in his letter that he had done nothing to him on account of which he should desire his death, for though he had somewhat oppressed and annoyed him, yet, all things being considered, he ought not to bear him mortal hatred, but deliver him if he could, with all those that were with him; for if he received disgrace it would be no honour to him; and whatever were the terms of peace on the part of the Romans, he left to his pleasure and control. When Androgenes understood what his uncle conveyed to him by his ambassador, he uttered these or similar words: "The prince " who in time of war is mild and gentle as a lamb, and " in time of peace cruel, proud, and fierce as a lion, is

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" only to be despised. When my lord the king de-
" feated Cæsar it was not by himself alone, but by my
" assistance and that of other chevaliers, who had no
" little difficulty in it; and he who in that case did
" best ought to have had the most honour and good
" will. My uncle ought to know that he did not van-
" quish Cæsar the General by his own might, and for
" this reason he ought not to glorify himself or attribute
" to himself the prize. It was madness to think too
" highly of himself, and treat me unjustly. But since he
" humbles himself, and begs me to aid him in making
" his peace with Cæsar, he is my uncle, I ought to obey
" him in anything reasonable. Although it was I that
" stirred up this war against him, yet the time is come
" that I will assist him, for I am sufficiently avenged;
" he implores pity, and it is right that I should show
" it towards him, and also to all my friends who are
" with him in arms."

CHAPTER XXXIX.

How peace was made between the Romans and the Britons by the assistance and mediation of Androgenes; and how Cæsar returned into Gaul and took Duke Androgenes with him.

WHEN Androgenes had thus spoken to the messenger of King Cassibelanus, his uncle, he went to Julius Cæsar, and kneeling before him said very mildly, " Sire Cæsar, thou hast sufficiently avenged thyself of " King Cassibelanus. Have pity and compassion upon " him; he will place himself in subjection to thee, and " pay tribute every year to the majesty of Rome. " It ought to suffice thee that he will be thy subject " and hold his territory of the Romans." But Cæsar, hearing Androgenes thus speak, went out and turned a deaf ear, at which Androgenes was very indignant, and on this account came again before Cæsar, and said,

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" Cæsar ! I have well and faithfully kept that which I " covenanted for with thee in order to bring thee here ; " I have subjected Cassibelanus to thee, and so thou " canst have the sovereignty of Britain, for Cassibe- " lanus is vanquished through my assistance. No other " thing I promised thee, except that I would exert " myself till I should place Britain and my uncle " under thy dominion. Now, God forbid that I should " suffer anyone to bind or imprison my uncle, who " so kindly brought me up ; I am his subject, and " hold of him my territory and my kingdom. When " he requires aid from me I will aid him ; and know " that it is not a light matter to slay Cassibelanus " while Androgenes lives, for I shall not be ashamed to " afford him aid and support. If thou wilt not yield " to my petition and counsel, and wilt not grant that " which I ask of thee, I separate myself from thee, " and from this hour I defy thee."

Then Cæsar, perceiving the bent of Androgenes, took counsel, and considered with himself, that as yet he was not in possession either of Cassibelanus or of Britain ; and that if Androgenes, who was the most powerful prince of the country after the king, should separate from him, they could still drive him out, for greatly Cæsar dreaded the power of Androgenes. So he moderated his anger, and granted Androgenes all that he demanded. Then went Androgenes to seek the king, and brought him before Cæsar ; peace was there concluded between them ; they embraced and kissed each other, and Cassibelanus gave Cæsar hostages for the payment of 3,000 pounds of gold every year as a tribute to the Roman empire. By this means the Romans and Britons became great friends together, and they gave handsome presents to each other. We do not read that Britain had ever paid any tribute or been in servitude till the time when Cæsar conquered it by means of Androgenes.

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After Cæsar and Cassibelanus had been reconciled, all the king's men at arms left him, and went away each into his own country, but Cæsar remained the whole winter in Britain. When the summer came round, he embarked in his vessels on the sea; but he took Androgenes with him, because he loved him greatly, and he sailed till he arrived in France with his legions and the hostages they had delivered to him in Britain. When he had arrived in France he sent messengers to Rome, to announce his arrival and his victories, and to say that the city of Rome should prepare to receive him in triumph. But Pompey, Cato, Domitius, and several other Romans replied to the ambassadors "nescio vos," saying that Cæsar did not deserve to have a triumph, for neither the treasury of Rome nor the public good was in anywise augmented or increased by the victories which Cæsar had obtained either in Gaul or elsewhere, and that all the tribute money which he had received from the various nations he had vanquished, and all the spoil which he had acquired from them, he had applied for his own private benefit, and distributed to the Gauls.

When Cæsar, who had already passed the Alps, heard this reply, he returned back into Gaul, and there gathered almost the whole of the West to go against Pompey. But in this history of Brutus I shall say no more upon that affair, for whoever desires to see it will find it in Lucan.

Now I will return to my subject, which I wish to continue as I have promised. You have heard above how Cæsar and King Cassibelanus were reconciled through the mediation of Androgenes; but King Cassibelanus lived only seven years after the departure of Cæsar. As long as he lived, he faithfully paid the tribute he had promised to the said Cæsar. He never had any wife or children. He ended his life at York, where he was interred. After Cassibelanus reigned

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his nephew Tenantius, brother of Androgenes, because Androgenes had gone away with Cæsar, as you have heard before. This Tenantius took great pains to keep the kingdom in peace, and was very rigorous in the exercise of justice. After Tenantius reigned his eldest son, who was called Cambelinus, and was wise, courteous, and possessed of all the qualities pertaining to a noble man. This good king the Emperor Cæsar had long taken care of at Rome, and had made a knight. This Cambelinus was so much in favour with the Romans, that they never demanded tribute of him, and if he paid it to them it was done voluntarily.

In the time of this king, our Lord Jesus Christ was born of the glorious Virgin Mary, mother of pity and grace; he who for us poor wicked sinners was pleased to become man, and to redeem the human race, which was held in the bonds of the devil. It pleased him to suffer death on the tree of the cross; much we ought to love, serve, and honour him, if we would be good and worthy of him. There was in Great Britain in the time of this King Cambelinus, a soothsayer, whom they called Thezelinus, and who was said to be a prophet; so it happened, once upon a time, that the king was holding a great feast at his court, and he commanded that they should bring him this Thezelinus, of whom, when he came, the king required, in presence of his barons, that he would be pleased to prophesy something concerning the time to come; at which request, Thezelinus replied to the king, telling him not to be astonished to hear that the Saviour and Redeemer of the whole world was born of a virgin, without human corruption. The king and the other barons caused this prophecy to be written down, and often afterwards they recollected it; and for this reason the Britons believed in our Lord as soon as they heard him spoken of or preached, because they remembered the prophecy of Thezelinus.

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CHAPTER XL.

How the Emperor Claudius went into Great Britain against the Britons, who had refused to pay him tribute; and concerning the death of King Guiderius.

WHEN King Cambelinus had reigned two years he died, and left two sons, of whom the eldest was named Guiderius, and the other Arviragus. Guiderius, who was king after the death of his father, was high-minded, and a good knight, but he was passionate and proud beyond measure. This King Guiderius made no account of the friendship of the Romans; so he denied them the tribute and refused to pay it, neither would he obey them, nor do anything that they required. When the Emperor Claudius (who at this time reigned at Rome, and had been invested with the empire by means of a knight called Lelius Hamo,) was informed that the Britons rebelled against him, he was very wrathful. This Lelius Hamo, of whom we speak, was constable to the emperor, and the director of all his wars, so he advised the emperor to go into Britain with all his armies to chastise the Britons and recover his tribute and homage, to which Claudius Cæsar agreed. So he set out with a great army, and swore that he would never return to Rome till he should be avenged on the Britons. He journeyed by sea and by land till he arrived in Britain before the town of Porchester, round which he threw his besieging force, and then commanded strong and thick walls to be built before the gates, so that no one should go to or fro, in order to starve them out the sooner and reduce them by famine. The arrival of Claudius Cæsar being made known throughout Britain, King Guiderius collected all his force as quickly as he could, and so did his brother Arviragus, and they went with great impetuosity to meet the Romans. King

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Guiderius especially made such havoc of the Romans that wherever he was engaged they dreaded him more than whole masses of his army; and he did so use his weapons that day that Claudius and his followers were obliged to abandon the field and return to their ships; in short, they were utterly discomfited. When Lelius Hamo, the constable of the Roman army, perceived that as long as King Guiderius lived the Romans would never have the advantage over the Britons, seeing the great damage and slaughter that he was doing among them by his great valour and prowess, he thought that to remedy this he would secretly equip himself with the armour of a dead Briton, for he knew how to speak British and French, because he had been brought up with the Gallic and British hostages whom Julius Cæsar had brought with him, and he knew something of British manners. So he approached King Guiderius, and in the British language exhorted him to pursue the Romans to the utmost of his power. The king and barons, supposing him to be on their side, trusted him for the good will which he displayed, the armour which he bore, and the language which he spoke. So it came to pass that when he found himself alone near the king at a turning he treacherously slew him, and then went lurking about till he arrived in safety among his own people. Not long afterwards Arviragus passed by the place where his brother lay dead, and when he perceived the king he dismounted, and stripped his brother of his armour and put it on himself; then mounted his horse again as quickly as he could, nor did he stop to make the lamentations required in such a case, for that was no time for weeping or delay. Then he placed himself again among his men, and began to display the royal ensign as the king had done, exhorting the Britons to do their best. And they, believing for certain that it was King Guiderius, took fresh courage, and slew so many Romans that it was marvellous to behold; and so

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they acted, that they separated the battalion of Claudius into two portions, of which one turned towards their ships, the emperor himself being among the first to embark, and the other portion, with whom was Lelius Hamo, fled towards the forest because they could not get to the fleet. Arviragus, who was by this time informed that Lelius Hamo had killed his brother, pursued him so closely through field and forest that he chased him to a port where, as he was dismounting from his horse to get on board a merchant vessel which happened to be there, Arviragus overtook him, and cut off his head; for which cause the town was called Hampton, in remembrance of this Lelius Hamo having perished there, which name continues to this day, for Hampton is as much as to say the "town " where Hamo was killed." Meanwhile, as Arviragus was pursuing the Romans in all directions, the Emperor Claudius collected and got together to the best of his power all the ships and all the people that remained to him, and proceeded with his whole fleet to Porchester, which he lost no time in assailing, in order that he might conquer it before the Britons, who had left it to join in battle with their king, should return into it; and because there were in it only women, children, and old people who had little means of defence, he took it easily, and put to death all those whom he found. Then he caused the walls to be razed to the ground, and burned and destroyed all the houses and buildings; nor ever has it since been of so much importance as it was before Claudius the Roman emperor came into Britain.

When Arviragus was informed of this he was greatly grieved about it, and withdrew to Winchester; but Claudius pursued him with his army and besieged him there, and with him many of his relations and friends; then he commanded several engines to be made to batter the walls and the gates. So when Arviragus had allowed himself to be thus besieged in Winchester,

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he was greatly ashamed, and said that it was very dishonourable for a prince to keep himself thus shut up, and that he would rather take his chance of living or dying honourably than he would live there so ignominiously; wherefore he marshalled his troops, and sallied out of the town one morning. When his troops were on the field and in good order, the Romans prepared themselves on the other side. Meanwhile as the chiefs went from rank to rank it happened that some addressed the emperor, asking which he preferred, peace or war, and Claudius replied immediately that he would rather have peace than war, and that if Arviragus wished to make peace he would give him Genois, his daughter, in marriage, on condition only that he should hold his territory of him and pay tribute to the Roman empire.

This being reported to Arviragus, he agreed to it by the advice of his council; and this being done, Claudius and Arviragus went to Winchester, where they sojourned together, and the emperor immediately sent ambassadors to Rome for his daughter Genois. In the meantime, while the ambassadors were performing their journey, Claudius, with the assistance of Arviragus conquered the isles of Orkney, and some others; after which the ambassadors returned from Rome, bringing the daughter of Claudius.

When King Arviragus was apprised of the young damsel's arrival, he went to meet her, accompanied by his barons, as far as the valley called Savern. There was Claudius also, who, with Arviragus, welcomed his daughter and all the company; after which, in the presence of all, they concluded their treaties, and in order that those transactions should be kept in memory, they founded a city in this valley, for the land all around was fertile and good; which city Claudius named Gloucester, after one of his sons called Glois. Claudius made his son duke of Wales and earl of Gloucester, because he had been born here. There

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the nuptials of Arviragus were celebrated, and after the feast every one departed into his own country, the Emperor Claudius returning to Rome.

At the time of which we speak, St. Peter the Apostle was at Antioch, where he preached the law of our Lord Jesus Christ, converted the city, held his seat there about eight years, and then returned to Rome. After the departure of Claudius, Arviragus held the government of Britain in peace for a long time; but he became so proud that he would not condescend to hold anything of the Romans, but refused to pay them the tribute, for which cause they sent Vespasian against him with a numerous army, who managed to get to the port of Dover; but King Arviragus and his followers, being aware of his approach, disputed the port against him, so that when Vespasian saw that he could not land there he proceeded along the coast till he came to a plain without any defence, where he drew to land and made his men disembark.

When all had landed, he proceeded with his force to Ocestre (Exeter), which he expected to find unprepared, but he found it so well defended that he could not take it, although he assailed it constantly for eight days. Meanwhile King Arviragus came with all his army to relieve the city, and the two armies fought together a whole day, without either one or other being vanquished, but there were many killed on both sides. When the morrow came, Genois, the queen, exerted herself in every way till she accomplished a reconciliation between them, for much she loved the Romans, being related to all the chief nobles of Rome. Now the queen having made peace between Vespasian and King Arviragus, her lord, Vespasian remained in Britain till summer, and then returned to Rome. This concord King Arviragus maintained cordially all his life, and loved the Romans for the sake of Queen Genois, his wife, who had been born at Rome.

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Chapter XLI.

How Maurius, the son of Arviragus, defeated Rodrit the king of the Picts; and of the monument which he set up on the field in token of the victory.

After the death of the good King Arviragus, reigned his son Maurius, who had been brought up at Rome among the relatives of his mother Genois. King Maurius was very wise and eloquent in speech. He was greatly honoured and obeyed, and demeaned himself with propriety towards all kinds of people. It came to pass in his time that a king named Rodrit, who was king of the Picts, having come from Sicie (Scythia), arrived in Scotland, where he wasted and destroyed the whole country. When this came to the knowledge of King Maurius, he collected his army, and went against this Rodrit. They fought together, till in the end Rodrit and his armies were defeated, and all either killed or taken prisoners. Then King Maurius set up, in the midst of the field where the battle had taken place, a high slender stone, like a pole, on which he commanded all the story of this battle to be inscribed, in order that there might be a perpetual remembrance of it; and it is called in the district the Stone of Destiny.

After these things, King Maurius caused all the prisoners, of whom he had a great number, to be brought before him, and he retained them all, and gave them a province in his kingdom to live in. The territory which he gave them, and which was called Caithness, had never before been cultivated or inhabited, but now the Picts dwelt there, cultivated the land, and peopled it abundantly. Next they begged of the Britons to give them some of their women, but they would not, wherefore the Picts went into Ireland,

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and obtained a great troop, and when they had wives they soon increased and multiplied.

When King Maurius was dead, Coillus, his son, who was a very courteous man graceful, wise, brave, and hardy, reigned after him; he knew all the Roman laws, for he had learned them in his youth at Rome, where he had been brought up, and he greatly loved the Romans, because he had received from them the knowledge of many a fine art and science.

Chapter XLII.

How Lucius was the first christian king in the kingdom of Britain. How he caused the Britons to be baptized; and concerning the great benefits that he conferred on them.

King Coillus had a son called Lucius, who reigned after him. He was very scientific, and of upright conversation, and was the first Christian king that reigned over the kingdom of Great Britain. As soon as he heard of our Lord Jesus Christ, and of his miracles, and of the marvellous signs which the Apostles and their disciples did for the conversion of the people, he sent a message to Rome to the Apostle, praying him most earnestly that he would send a wise and learned man to teach him the law of Jesus Christ, for he desired to be a Christian, and to be washed in the holy waters of baptism. Likewise he assured the holy father that he would cause this Christian law to be observed by all the subjects of his kingdom. When the Apostle heard the messenger of king Lucius speak thus, he rejoiced greatly, and, rendering thanks to our Lord for it, he sent as bishops two good and sound divines, of whom the one was named Duvianus, and the other Faganus. These two bishops proceeded to Britain, where they preached

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the law of Jesus Christ in suchwise, that in a little while after their arrival they converted all the people of the kingdom, and baptized King Lucius and all his subjects; for if any had refused to submit to this, the king would have had them punished. And thus was our Lord God obeyed throughout the kingdom of Great Britain, through the good example of King Lucius, who greatly rejoiced thereat. When the two good bishops above mentioned saw the whole country reconciled, and believing in Jesus Christ, they rendered thanks and praise for it to the Holy Trinity. Then they established bishoprics and archbishoprics by an excellent arrangement, forming them into districts, and dividing the one from the other; and they converted the temples of the idols into parish churches, and the revenues which formerly belonged to the idol priests they appropriated to the curates; and after they had purified and dedicated these temples, and consecrated them to our Lord God, the noble King Lucius bestowed many fiefs, revenues, and franchises on the bishops and all the clergy. This King Lucius, as has been said, was the first Christian king that ever reigned in Great Britain; he loved and humbly served God his creator all his life, and reigned all his days in great peace. He died at Gloucester, where he was interred with such honour as was meet. It was 150 years after the incarnation of our Lord Jesus Christ that King Lucius was baptized.

The good King Lucius, of whom we have spoken above, died without an heir; for which reason the Romans sent a senator named Severus, with two legions, to hold the kingdom of Great Britain for the Romans, but he met with many difficulties before he could obtain obedience. He succeeded, however, by gifts and promises, in drawing towards his interests a great part of the country, both nobles and commons; and the rebels he expelled and drove into Scotland.

These fugitives elected as king a baron named Ful-

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genius, and then accompanied him to make alliance with the Picts; and this Fulgenius, with his allies, gave great annoyance to the Romans and those on their side, at one time seizing spoil, and another time prisoners, and then withdrawing into Scotland, when he had made his incursion. Severus, perceiving this to be the mode of warfare, commanded a large and deep trench to be made across the country, and above it a high and strong rampart from sea to sea, leaving certain entrances for going and coming between the two countries, at which entrances he placed strong guards for the protection and defence of the country, so that afterwards the land continued a long time in peace, because none of the enemy dared to cross the trench.

When Fulgenius saw that it would be of great importance to him to gain this trench, he was advised that in order to annoy the Romans he should unite himself with the Picts, his allies, who, as you have heard, had promised him aid through the alliance which they had made together; so he raised a large fleet, and so managed as to arrive before the city of York, which he besieged; then having plundered all the surrounding country, he invited the relatives and friends that he had in the kingdom, and of whom many left Severus to join him, for he well understood how to gain them over by gifts and promises. Tidings came to Severus how Fulgenius had besieged the city of York; wherefore he collected all the followers he could, with his two legions, and took his way towards the city of York, intending to raise the siege. But as soon as Fulgenius was aware of his approach, he commanded his followers to place themselves in order of battle to answer the Romans, so that when the two armies met there was great tumult and loud cries; and both sides performed their duty well, for Fulgenius was mortally wounded, and Severus the Roman prætor was slain. Thus

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neither one side nor the other obtained the victory; but the Romans carried off the body of Severus their lord to York with great honour; and the Picts, on the other hand, carried off the body of Fulgenius, for he died before the night set in, so they did not well know to which side to ascribe the victory.

Severus had two sons by two wives, the one Roman and the other British. He who was born of the Roman lady was called Geta, and the other, who was born of the British lady, was named Basianus, and was of very high lineage by his mother's side. The Romans made Geta king, and the Britons Basianus; so each of the brothers held what he could obtain for the time being; but Geta lived only a short time; he was secretly killed, and it never could be discovered how this deed was accomplished.

When Geta was dead, his brother Basianus took the whole territory, wherefore the war came to an end, and the King Basianus remained a long time at peace. But there were at that time on the seas many pirates or corsairs, who went about plundering the coasts on all parts, and who came to pillage some ports of Great Britain; now many complaints came to Basianus concerning them, but he paid no attention, neither did he apply any remedy.

There was at this time in Britain a freebooter called Karas (Carausius), who watched over these things on account of the negligence of the King Basianus, and, like a crafty and malicious man as he was, he took some bad equipments and proceeded to the senate at Rome, where, in presence of all, he demonstrated to them, by a fair course of argument, how the kingdom of Britain was greatly harassed through the negligence of King Basianus, and he artfully insinuated that the king allowed thieves and robbers to remain on the sea, and to pillage and plunder the coasts of Britain; and that they held honest traders

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in such subjection that they durst not draw to land in that quarter, all which was a great injury to the kingdom of Britain and to the empire of Rome; and that if a remedy was not applied, the good towns and the people of the coasts would not be able to pay the tribute-monies and customs which were due from the ports and harbours; but if it should please them to give him full power and commission to guard the sea, to defend it and clear it of these pirates and robbers, as captain-general of the marine on behalf of the Romans, he would make them pay the ancient rights and customs, and beyond this he promised to pay every year a large sum of money.

The Romans, who were and still are avaricious, hearing the promise that Carausius made to them, granted all that he asked, and gave him charters and bulls sealed with the great seal of Rome. This done, Carausius returned with his letters as quickly as he could into Britain. When he arrived, he displayed in several places the powers which he had obtained from the Romans; then procured ships and people from all parts, so that in a short time he collected a great number of both, for all were alike to him, robbers, thieves, outlaws, and people of wicked life, if they had only personal bravery; and so he managed that finally he had collected all the ruffians that were to be found in the country. Now, when he had all this rabble together, he found himself in great force; then he put to sea and sailed from one shore to another, now passing one island then another, plundering all he could find, for he spared nothing whatever, great or small, and even pillaged his own neighbours; neither did he or his companions keep within any bounds, for he seized everywhere whatever he found, and his followers increased from day to day, for the people of several whole villages put to sea with him.

So Carausius, who had promised the Romans that

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he would watch and defend his neighbours and the people of Britain, did quite the contrary, for he acted worse towards them than anyone else had done. He made alliance with the Picts who dwelt in Caithness, and received all kinds of people, promising to some, and giving to others. He seized castles and towns, devastated, plundered, and burnt all before him, so that, in short, no one had ever done so much injury to the country as this Carausius. Besides, he secretly negotiated and formed alliance with such of the Britons as he could obtain access to, and gain their friendship and acquaintance by promising them large gifts, privileges, and immunities, and saying that he would drive out the Romans in such fashion that never again should they have tribute or raise exactions upon the kingdom of great Britain if they would only make him their king. In like manner he spoke also to the Picts, who were very numerous, and so managed that they promised him that if he succeeded in making a rupture with King Basianus, and a battle should ensue, as soon as the battle was commenced they would desert the king and join his side in suchwise that the good king should be vanquished.

While these things were negotiating between Carausius and his accomplices many great and grievous complaints reached King Basianus concerning this Carausius and his companions; wherefore the king sent to Carausius a command that he should desist for the future from vexing his people and his kingdom, or otherwise he would provide a suitable remedy. Carausius, however, made no account of it, but told the messengers of Basianus that if the king had anything whatever to say against him, good or bad, he was quite ready to answer it, and that thenceforth he defied him, and if he wished to proceed against him upon accusation he could do so. When King Basian heard these haughty and presumptuous answers he was very indignant, and stoutly

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threatened Carausius. The day came that they gathered together in battle against each other, but just in the midst of the conflict, the Picts, in whom the king had put great confidence, deserted him like traitors, although the king had bestowed more largely on them than on the others, because by their means he expected to obtain the victory. When Carausius saw that the Picts had kept their promise to him, and traitorously abandoned their rightful sovereign, he was very glad; so he dashed into the army of King Basianus, and sought among the ranks till he met the king, whom he slew, and when the king was dead, every one saved himself as best he could. When the battle was over, Carausius seized and took into his hands the whole kingdom; then sent the Picts here and there into Scotland, giving them towns, castles, lands, and great fiefs in suchwise that the Picts since that time to the present day have been mingled with the Britons.

CHAPTER XLIII.

How Aeller (Allectus) and Gallus were sent from Rome into Great Britain to govern it; and how the Britons made Asclepiodatus king, and defeated the Romans.

TIDINGS came to Rome concerning the government of Carausius, and how he was conducting himself; so they selected two valiant chivalers, of whom the name of one was Aeller (Allectus) and of the other Gallus. To these two chivalers, who were wise, courteous, and marvellously brave and hardy, the Romans committed three legions, and sent them into Great Britain to place the country again under the Roman subjection. But as soon as Carausius was aware of their approach, he went against them with his army; and loud were the cries and shouts at the onset, and many there were who

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perished on both sides; but in the end Carausius was slain, with a great part of his men. The battle being ended, the Romans traversed the country, making war vigorously against those who had supported Carausius to the prejudice of the Roman dignity.

The Britons perceiving that the Romans were doing so much injury in their country were very indignant, so they met together, and chose as king a hardy and valiant knight called Asclepiodatus, who was lord of Cornwall, for it was a grievous burden to them to be tributary to the Romans, wherefore they wished to defend themselves against them. Being thus collected together, they proceeded on a festive day to London, where they found Allectus in a church listening to Divine service, who, when he heard the noise, rushed out with the few followers that he had; then commenced a struggle between them, but the Romans could not withstand the impetuosity of the Britons, but fled, each one to save himself, while Allectus was taken and slain by the Britons.

When Gallus was informed of the death of Allectus, his colleague, he directed his march towards London with all his Romans, but he did not find the Britons there, for they were gone; and when Gallus had entered the town he commanded the gates to be shut, and placed strong guards upon the walls. King Asclepiodatus, learning that the Romans were shut up in London, sent a general invitation to his friends, and when all were come he proceeded to besiege London, and so operated by assault and by engines, that he entered with his whole force into the city, where he made such a slaughter of the Romans that it was fearful to behold. Gallus was so terrified when he saw the Britons within the town, that he fled with some of his followers into a strong tower; but he was so pressed by the continual assaults of the Britons that he surrendered to King Asclepiodatus, on condition of

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his life being spared; however it was stipulated that he should return to Rome with all that remained of his followers, who when they were collected amounted to about a legion. When the Romans had thus made their peace, as you have heard, they scattered themselves through the city to refresh themselves a little before setting out; but the Welsh and the Scots, who had not been at the capture of the tower, or at the agreement with the Romans, were so possessed with cruelty that wherever they found any Romans they killed them without mercy. Even Gallus, who fled, was detained on the bank of the river which runs through the town, and was there killed and thrown into the water; for which reason they then called the river Galvie, but afterwards the English called it Unawort, which name continues to this day.

When the Britons had thus cleared their country of the Romans they crowned Asclepiodatus, who, after his coronation, reigned ten years in honour and peace, and cleared the whole kingdom of Great Britain of brigands and thieves, whom he caused to be apprehended and punished according to their deserts. In the time of this King Asclepiodatus, the Emperor Dioclesian greatly persecuted the Church and all Christendom, and sent the tyrant Maxentius or Maximian into the regions of the west to destroy all those whom he found believers in Jesus Christ. At that time there was war and martyrdom throughout almost all Christendom, and neither archbishops nor bishops, clerks nor priests, were spared.

At the end of the tenth year of the reign of Asclepiodatus a war broke out between him and Choel, earl of Leicester, so that they fought on an appointed day; and there was a severe battle, in which many brave, men perished both on the one side and the other, which was a great pity; but in the end King Asclepiodatus was killed, and those on his side were vanquished

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and discomfited when they saw that their king was dead. Choel perceiving that he had obtained the victory, thanked his friends heartily, then seized the kingdom, got himself crowned, and governed the Britons well.

Chapter XLIV.

How Constantius came into England, and espoused Helen, the daughter of King Choel. Concerning the birth of Constantine; how he expelled the Emperor Maxentius, and how Helen found the Cross.

Great was the joy among the Romans when they learned the death of King Asclepiodatus, for much he had galled them in many ways; he had killed their people, and deprived them of their tribute. So they sent over a noble and powerful senator with a large army. This senator was named Constantius, who had but a short time before returned from Spain, where he had, by force of arms, subjected the whole kingdom to the Roman dominion, through which he had acquired great praise and high esteem. When Constantius arrived in Britain with his army, King Choel durst not move against him, for he greatly dreaded him, as much for his great power as for his renown. So he thought it advisable to send to him duly authorized messengers, and wrote letters, by which he informed Constantius that he desired his favour, love, and alliance; and he said that he would willingly hold the territory of Great Britain of him, and that if he had killed the King Asclepiodatus he ought to bear no ill feeling towards him on account of that, seeing the wrong that he had done to the Romans, but he ought the rather to bear him good will; and Choel promised Constantius to render him whatever tribute they should mutually agree to. When the messengers of Choel came to

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Constantius, they did him reverence, and presented the letters of the king their lord; so he read them and considered that King Choel asked nothing but what was reasonable, and he granted him the kingdom, and thus was peace concluded between them.

Now it came to pass, about two months after the peace was concluded between the Romans and the Britons, that King Choël was laid up sick, and at the end of eight days he died. He had no children except a daughter named Helen, who was very handsome and courteous, wise and well educated, for her father had initiated her well in all knowledge of the liberal arts, in order that she should know well how to govern his territory, after his decease. When King Choel was dead, Helen, by the advice of her relations, espoused Constantius, for he wished to have her to wife, because in this age there was not known a maiden in whom there was so much sense, goodness, and worth as there was in her. After Constantius had married Helen, and assumed the crown of the kingdom, he desired greatly to have a male heir, and he often prayed to our Lord that he would send him a son, and likewise did his wife Helen; and so much they prayed that our Lord heard their pètitions, for the queen conceived and gave birth to a beautiful son, who at his baptism was named Constantine; for which thing Constantius and Helen greatly thanked, praised, and blessed the Creator of the world. And so they very carefully brought up and instructed their son Constantine, who was only eleven years and a month old when King Constantius, his father, died.

After the death of King Constantius, Queen Helen, his wife, governed the kingdom of Britain till her son Constantine had attained to years, sense, and prudence to assume the government, for he had given promise of well-doing from his youth. When he grew up he made himself very dear to the knights of the kingdom of Great

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Britain. He was very liberal and courteous, a lover of God and of the Holy Church. He greatly loved the Romans for the sake of his father, and the Britons for the sake of his mother and the country in which he was born. If King Constantius had been good, Constantine his son was still better, for never, from the time that he was able to bear arms, would he remain inactive, and he forced all his rebel neighbours into submission. He loved right and justice, was wise and discreet, and fond of all his relations.

In these times Maxentius, a cruel, perfidious, malicious, and outrageously haughty tyrant, was emperor of Rome. This emperor abolished the senatorial and other Roman dignities. He persecuted the Christians, making them perish shamefully by various tortures wherever he found them, and it was he who put St. Catherine to death by varied torture. On account of his great cruelty, a large portion of the most distinguished Romans quitted their estates and their handsome mansions in disgust of him, and went over to Constantine in Great Britain, he being their relation. King Constantine received all his relatives gladly, and so did Queen Helen, showing them great respect. Bitterly did the Romans complain to Constantine of the great injuries that the Emperor Maxentius had done them and was doing every day; and they advised and exhorted him to go to Rome with his army against the Emperor Maxentius, assuring him he would easily expel him from the empire, seeing that he was detested by all the Romans, as he was likewise by all his neighbours. Then did Constantine issue a summons throughout the whole of his kingdom, to follow him into the Roman territory; so he took with him his mother and his three cousins which he had on her side, of whom the one was named Leominus, another Trahen, and the other Maurius. Then he travelled by sea and by land with his army till he arrived in

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the Roman territory, where he succeeded in deposing Maxentius from the imperial dignity, and made him avow his treason, and established himself as sole emperor. This done, his mother Helen crossed the sea and went to Jerusalem, where she called together all the Jewish elders, and never rested till she found the cross of our Lord, which had long remained concealed. Constantine married Leominus, his cousin, very honourably to a noble Roman lady, by whom he had a son called Maximian (Maximus).[1]

During the time that Constantine was at Rome, Ostones, the duke of Wales, seized all the officers who were appointed to protect the kingdom of Great Britain on behalf of King Constantine; some of them he slew, others he imprisoned, and then got himself crowned king of Great Britain, for he asserted that he had a right to it. When the Emperor Constantine heard tidings of this, he despatched his cousin Trahen with two legions, and he sailed till he arrived in the harbour of Porchester, where he landed and the city surrendered to him. Then he went towards Winchester, but Ostones came out to meet him, and they fought together. Trahen was vanquished, so that he was obliged to return to his ships, and he proceeded along the coast till he arrived in Scotland, where he committed great devastation, for he pillaged and plundered the whole country, with the towns and castles, devastating everything wherever he passed. When Ostones was informed of this, he again collected his men as quickly as he could to go into Scotland, and it appeared to him that Trahen would not dare await him, which was not the case, for he awaited him boldly, and they fought against each other in suchwise

[1] The chronicle ascribes to Maximus (called throughout Maximian) a parentage very different from that usually assigned to him by the historians.

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that Trahen obtained the victory, and Ostones being vanquished fled to Compert, king of Norway, to obtain help against Trahen. Now Ostones had begged all his friends that if they could find Trahen under advantageous circumstances they would kill him. When Trahen saw that he had thus the upper hand of Ostones, he deemed himself quite secure, and as it were king, fearing no one any longer, for everyone called him king. It came to pass one day that he had set out from London to amuse himself at one of his country houses, of which fact an earl friendly to Ostones was informed, and concealed himself with a hundred armed men in a thicket near a valley through which the king had to pass. King Trahen, who knew nothing of this plot, passed with a small retinue through the valley, where he was slain by the followers of the aforesaid earl. Then he sent to Ostones, who arrived as quickly as possible, resumed possession of the kingdom, and commanded to be put to death all the Romans whom he could find; but many saved themselves by flight. After this King Ostones held the kingdom of Britain a long time in peace and concord.

CHAPTER XLV.

How King Ostones sent to Rome to ask Maximian to marry his daughter; and how he acquired the kingdom of Armorica, of which he made Conan the king.

WHEN Ostones had lived a long while, he asked his barons to advise him to whom he should leave his kingdom after his decease, for he had only one daughter. Some of his friends advised him to choose a nobleman of his own country to whom he should give his daughter and his kingdom. Others recommended him

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to marry his daughter to a prince out of the country, and to give him all his goods, lest the husband of his daughter should say that he had a right to the kingdom; and to leave to his nephew Conan the government of the kingdom after his decease, because after his daughter Conan would be the nearest heir. The earl[1] of Cornwall, who was a wise prince, when he had heard these counsels, said that it was not right that the king should appoint his nephew Conan to be his heir, nor yet that he should marry his daughter out of his kingdom, for so there would be nothing but disturbances after his death, because his daughter's husband would say that he had a right to the kingdom through his wife, and then there never would be peace in the country. It would be better to send to Rome to seek Maximian, the son of Leominus, cousin-german of Constantine, who was a Briton by his father's side, and related to the Romans through his mother. "He is come" (said he) "of very high lineage "on both sides, and is reputed a brave, wise, and valiant "knight in all respects: give him your daughter and "you will do well." King Ostones consented to this counsel, and sent Amaury, the son of Karadoc earl of Cornwall, to Rome to bring Maximian. When Amaury arrived in Rome he found that there was great discord between Maximian and Valentinian and Gratian, who were brothers; for Valentinian and Gratian wished to keep the whole empire, so that Maximian should have no part thereof; wherefore Amaury knowing this fact spoke privately to Maximian, to whom he related his message at length. When Maximian heard these tidings he was greatly rejoiced, for he thought within himself that by this means he would in time obtain his rights from the two brothers Valentinian and Gratian. So he made no long delay or great preparation, but he and Amaury set out on their

[1] The word in the original MSS. is *roy*.

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journey and travelled till they arrived at London. When they had arrived King Ostones received them with honour, gave his daughter to Maximian, and appointed him heir of the kingdom of Great Britain.

When Conan, who was the king's nephew, saw this, he left the court in anger and went into Scotland, where he formed an alliance with the king and his barons. Then he defied his uncle and Maximian, wherefore Maximian began a war which lasted a very long time. Sometimes Conan gained, and other times he lost; but Maximian gained more than he lost, for the right use of war is to regain whatever you may lose. At length the barons considered that the war between these two was not seemly, so they laboured till they reconciled them to each other, Maximian promising Conan to provide well for him. After this reconciliation, Maximian accumulated much treasure during three years, and then collected a large army with the intention of passing into Gaul, which we now call France; so when his fleet was ready he put to sea with his force, and sailed till he arrived in Armorica, which is now called Lesser Britain (Bretagne). When Maximian and his army had landed, they began to pillage and seize towns and castles, so that the tidings came to Humbault, lord of the country, who collected his force and went against Maximian, in order to deliver his country. A great battle ensued, severe and deadly, but at last Humbault was defeated, and lost at least 15,000 of his men. After this discomfiture there was no town, city, or castle that did not yield itself in obedience to King Maximian, who when he saw that he had in so short a time conquered almost all Armorica, called Conan and said to him: "Through me "thou didst lose Great Britain, for which I wish to "recompense thee. It appears to me that here is a "good country with a fertile soil abounding with wood "and rivers; take it; I give it to thee and yield it

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" to thee entirely; I will make all the peasants evacu-
" ate it, and then thou shalt people it with Britons.
" It shall be called Lesser Britain, for the sake of our
" Britons, of whom thou shalt be henceforth king
" and lord." When Conan heard King Maximian speak thus, he bowed, and with great humility thanked him for the handsome present which he had made him, promising him fealty and homage for ever. From this time Armorica changed its name and was called Lesser Britain, which name continues to the present time. Afterwards they went about through the country, where they met with no resistance, for all the inhabitants had fled, having been warned that the Britons would put to death whomsoever they found in the country. Maximian seeing this took possession of the good towns, cities, and castles, and placed large garrisons therein. Then he sent into Great Britain to ask for 100,000 peasants to people the country, to till and cultivate the soil. He commanded also to be brought over 30,000 knights and squires for protection of the land, the country, and the labourers. Then he made them crown Conan king of Lesser Britain, and caused all the towns, cities, and fortresses to be delivered to him. After these things, Maximian passed into France, and conquered it and Lorraine also; then he established his royal seat at Treves; but still he was not content, but proceeded into Lombardy and conquered it; then went to Rome, where he fought with the two brothers, Gratian and Valentinian; the one he killed, the other he expelled; and thus remained to him the whole empire, of which he continued a good while sole emperor.

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CHAPTER XLVI.

How, Conan, king of Lesser Britain, sent to Ajonet, king of Great Britain, on behalf of the Emperor Maximian, to obtain Ursula, his daughter, in marriage; and also to obtain a great number of virgins of the kingdom, to give to his men and people his country.

WHEN Maximian departed from Great Britain he left as his lieutenant a noble and valiant knight who was brother of Karadoc, earl of Cornwall, and uncle of that Amaury who went to Rome to deliver the message to Maximian from King Ostones as has been related above. This Ajonet was regent of Great Britain on behalf of the Emperor Maximian, and governed the kingdom powerfully. He had a beautiful daughter called Ursula, and Conan, king of Lesser Britain, sent to ask her in marriage from the regent, her father, by distinguished ambassadors, whom he at the same time commanded to request that of his goodness he would be pleased to send a great number of noble virgins, and as many as he could find of those of the common people, promising to grant to each such a marriage as was fitting her condition; because he did not wish to mingle the British blood with that of other nations. When the ambassadors of Conan had delivered their message to Ajonet, he willingly gave his daughter to King Conan, saying that he would exactly fulfil his wish to the utmost of his power. Meanwhile, as these things were going on, the French, who were very indignant that the Britons had settled so near them, and saw that they set no value on their daughters, in their great indignation attacked King Conan and his people; but they defended themselves so well that the French gained

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nothing, but returned with shame into their own country. In order to satisfy the request of Conan, as he had promised, Ajonet collected throughout the kingdom of Great Britain 11,000 young girls, all virgins and descended of noble parentage, besides 60,000 other girls, small and great, born of the common people, and all were provided with whatever was requisite for them. Then he made them embark in vessels on the sea with those who were to conduct them, and thence they sailed with good courage, shewing much joy and gladness. But very soon this joy was changed to sadness, for there arose a dreadful tempest, which darkened the air and hid the sky; the south wind rose fearfully; then began the sea to be agitated, and the great waves to mount towards the sky; the sea continued to swell and rage by reason of the storm; then you might see the sails flapping, the masts breaking, and the ships crashing; men crying; women weeping; fathers and mothers lamenting; vessels upsetting over each other and dashing each other to pieces; and girls drowning, as they wrung their hands and tore their hair; loud howlings and piteous cries they made as they earnestly called upon God and his saints. It was a sad pity to see them die thus, throwing their arms round each other's necks and kissing one another as they perished; all which did the wicked and envious devil of hell in order that the holy Christian faith might not be spread by their means. Many vessels were lost, and many girls drowned; and some say that those who escaped from this peril arrived among pagans, who murdered many of them, while others were sold into slavery; but 11,000 were driven by the wind into Germany to the city of Cologne on the Rhine, where they were all beheaded, and St. Ursula among them. These are the 11,000 virgins for whom the holy Church has appointed the solemnity on the 21st of October. The King Gavianus

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of Hungary, and Melga lord of Siece, were sailing about on the sea, and found several of these women, whom they killed, because they would not consent to their wicked desires. These two princes had heard that the kingdom of Great Britain was quite destitute of chivalry, because Maximian and Conan had taken all with them, and on this account they had banded together to overrun the kingdom of the Britons. They arrived with their army in Scotland, where they began to rob and pillage, and to burn and waste all the country, for they met with no resistance, because in the said kingdom of Scotland there were only labourers, whom they slaughtered like sheep. Some few nobles who had remained drew together into the fortresses, where they held out against these outlaws, and sent to the Emperor Maximian for succours, but before any help came these outlaws had crossed the river Humber and devastated the whole region. As soon as the Emperor Maximian heard these tidings, he sent over a noble knight called Gratian with two legions to succour the country and the inhabitants; and this Gratian, with the aid of his men and those of the kingdom of Britain, succeeded in defeating and expelling the outlaws. During the time that these things were doing, Valentinian, who had been driven out of the Roman empire by Maximian, allied himself to a powerful king named Theodosius; and having invited all his friends he collected a great army, and then he made incursion upon the Emperor Maximian, who was unprepared for anything of the sort: Maximian himself was slain in Aquileia, as also were all the Britons who were found there; after which the said Valentinian seized the empire. When Gratian had driven Gavianus the king and Melga out of Great Britain, he seized the kingdom and caused himself to be there crowned. This King Gratian greatly loved and honoured the nobility, but he oppressed the common people, and granted them on

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privileges; so there assembled on one occasion a great multitude of serfs, who espied him in a passage, where they cut him to pieces. When Gavianus the king and Melga heard how that King Gratian was dead, they again assembled a very great army of Hollanders, Norwegians, and Danes, Scots and Irish. Then they entered Northumberland, where they crossed the river Humber, and began to spoil the towns, cities, castles, and fortresses, and put to the sword all they could get at, whether men, women, or children.

When the Britons saw the mischief that the outlaws were doing them, they sent to Rome to obtain assistance; but the Romans greatly reproved the ambassadors, rudely upbraiding them with the treachery and deceit with which the Britons had used them several times; but the Britons begged so hard, that the senators ordered one legion and no more for their assistance, which legion so managed their marches that they arrived in Britain in a very short time. When the Romans arrived, they fought so vigorously, together with the Britons of Great Britain, against the outlaws, that they defeated them, and pursued them with great slaughter into Scotland. Then they built a high, thick, and remarkably strong wall above a large trench between Scotland and the land of Ire (Deira). When they had completed the wall, they constructed forts, gates, and watch-towers, where they placed good and efficient guards. These things being accomplished, the Romans repaired to London, where they held a great parliament with the Britons, in which they reasoned with them, reminding them of the great trouble and labour which they and their ancestors had undergone for them and their predecessors; and moreover represented to them how they had often killed their people, even those that had come to their help, whenever they found themselves to have the upper hand. So had they often refused to pay their tribute; and when they

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found themselves unequal to any of their enemies, then they could come with fine speeches imploring help and support. "For the causes and reasons above al-" leged, we say now, once for all, that from this time " forward we will no longer support your wars or your " contentions, but will rid ourselves of you entirely. " So in future be brave and courageous to defend your " own country; remember your ancestors who were so " powerful and victorious that they conquered all lands, " even to Rome itself. We have enclosed you well " on one side; defend yourselves, and be not degene-" rate." These words and many others said the Romans to the Britons; then they returned to their ships, and proceeded to Rome. The Britons remained vexed and angry because of the words that the Romans had spoken to them, and because of their departure; for they had assured them that certainly they did not intend ever to return for any beseechings; and the Britons dreaded that when their enemies should be informed of this, and of the departure of the Romans, they would fall upon them, as indeed they did. And thus terminated the alliance which had long subsisted between the Romans and the Britons of Great Britain.

Chapter XLVII.

How Gavianus and Melga returned to Great Britain, and broke down the strong wall that the Romans had made; and how the Romans would not again assist the English.

As soon as Gavianus and Melga heard that the Romans were gone, and how at their departure they had renounced the alliance of the Britons, who were very disconsolate on that account, and greatly enfeebled, they gathered together as before to make war

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on the Britons, and so exerted themselves, that they soon had a large army. Then they passed into Northumberland, where they began to plunder and destroy the country. The Britons ran to the strong wall that the Romans had made for their defence; but they could not hold it long against the force of the outlaws, but were obliged to fly, and the outlaws demolished the wall and filled up the ditch; then pushed into the country, where they took and spoiled towns and castles; and killed so many people that we do not read of there ever having been such slaughter from the time that Great Britain was first inhabited. It was piteous to see such a noble country destroyed, and so many people cut to pieces. "Alas!" says the author, "the Britons who formerly had been so brave, were "now trampled down, and had no hope of ever re- "trieving their loss, if they could not somewhere ob- "tain assistance." Wherefore, notwithstanding what the Romans had said to them at parting, they sent messengers to the senate at Rome, humbly to implore succour from them; but they answered simply and absolutely, "Let the Britons do the best they can, and "not expect any assistance from us, for we have "enough to mind elsewhere; and have already had "too much trouble for them, for which they have ill "requited us." No other words could the ambassadors get from the Romans; wherefore they returned into Britain grieved and angry, and reported to the Britons at length the answer that they had received from the Romans; which when they had heard they were greatly troubled, for they dreaded that this strange people would overthrow the Christian religion. Then they assembled all the prelates of the holy Church, among whom was Guicelin, the bishop of London, an eloquent, wise, and learned man, who afterwards became archbishop of Canterbury. So it was considered among them that Guicelin should go to Lesser Britain to the

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King Aldroen to obtain succours, for he would know well how to explain the great necessity of their position. The good Guicelin said that he would willingly go since they had appointed him; so he set out, and journeyed till he came into Lesser Britain, where he found King Aldroen, who cheerfully requested to know his tidings, and entertained him very honourably; for he had heard much of his great worth, and he was in sooth a very reverend person. The good bishop, to the best of his power, recited to the king his message and the cause of his visit, and again told him how the Romans had refused their assistance, and had quite abandoned them; and he represented to him how that he and his people were all sprung from those of Great Britain, and from their kindred, wherefore they more than any others were bound to render mutual aid and assistance; and how, since Maximian and Conan had drained their own country to people Armorica, they had had no peace, nor had they been able to defend themselves against their neighbours. "How wonderful," said bishop Guicelin, "our British ancestors used to conquer foreign "regions, and now we cannot guard our own inheri- "tance or defend our own people. Still we have men "enough, if we had a king or a prince who knew how "to conduct the war against our enemies, who are a "barbarous people, and have so harassed us, and so "often got the better of us, that it is doubtful whether "we shall ever recover it, unless thou or some other "good prince shall aid and succour us with a sufficient "force. I cannot detail to thee all our grief and mis- "fortune, which have continued long and still continue. "Sire Aldroen, I have come to thee, for thou art reputed "good and faithful; thou art born of our people, and "all thy subjects have descended from us. Thou art a "Briton and we are Britons; we are friends and rela- "tives; wherefore we ought to be as one. And because "we have need of aid and succour, we seek it of thee;

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" if thou help us, it will prove great honour to thee, " for it is thy natural duty of kindred and of justice."

When Guicelin had finished his speech, and sufficiently explained to King Aldroen the necessities of the people and of the kingdom of Great Britain, the king felt such pity that he began to weep most tenderly, and said with tears to Guicelin, " Sire archbishop, I will aid you " with 2,000 knights, and with the person of my brother " Constantine, who shall be your constable, for he is " prudent and accustomed to war; likewise he is strong, " powerful, hardy, and courageous; many a battle he " has gained by his strength and prowess." Then the king summoned his brother Constantine; and when he was come the archbishop looked at him; and as he perceived that he was handsome, tall, and strong, he raised his right hand opposite to him, and signed him with the sign of the cross. Then Constantine bowed, saying these words:

" *Christus vincit, Christus regnat, Christus imperat.*"

Then the king summoned 2,000 of the best knights in his kingdom, and ordered to be equipped as many ships as they required with whatever was necessary in such a case; so they embarked; and the story says that King Aldroen would himself have gone in person, if it had not been for the war which he was carrying on against the French. As soon as Constantine and his company had got out to sea, they had so good a wind that in a few days they came to port in Great Britain, and landed; and the good prince Constantine earnestly exhorted them to acquit themselves well; and they were so excited against their miscreant enemies, that each one felt himself equal in worth to a king. Then they directed their course towards London. As soon as the Britons heard of the arrival of Constantine, they resorted to him in great numbers; and whereas before they would have skulked or hidden in thickets for fear

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of their enemies, they now took fresh courage, so that they assailed their enemies in such fashion that they vanquished them; and the whole of this wicked nation was destroyed. This done, they held a great parliament, in which the Britons all with one accord elected Constantine king of great Britain, and he was immediately crowned without opposition. Then they married him to a noble lady of Roman birth, by whom he had three sons; of whom the first was named Constant, who was brought up at Winchester, where he became a monk; the second was named Aurelius; and the third was Uther, who lived longer than either of the other two. King Constantine did not reign long, which was a pity, for if he had lived longer the kingdom would have been greatly improved; but it happened that he had a servant who was one of the Picts, and who had served him a long time, yet hated him mortally, the cause of which is not known. It chanced one day that King Constantine had gone to amuse himself in a garden, and no person with him but this Pict, who drawing out a knife slew the king, who was not on his guard, and then fled as secretly as he could.

When King Constantine was dead, the barons assembled when the mourning was at end to make a king; but they knew not well how to act, for Constant, the eldest son of Constantine, was a monk, and they durst not withdraw him from his cloister. The other two children were too young to rule the country. Among others came forward a wealthy and powerful baron of Wales whose name was Vortigern, and who was remarkably cunning and malicious. When he saw that the lords of the country made a difficulty about electing Constant for their king, on account of his religious habit, he said in audience, "Constant is the rightful "king, let us take from him the monkish habit, and "let him be crowned, for every one well knows that "his brothers are too young; and if you fear that it

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"would be a sin to do this, let all the sin of it be "upon me." Having thus spoken, Vortigern, who did all this in subtilty, departed and went straight to Winchester, though it was not with the consent of the other barons of the kingdom.

When Vortigern arrived at the abbey he spoke to Constant, and explained to him how that his father was dead, and that the honour of the kingdom remained to his brothers, forasmuch as he was a monk; but if he would trust his counsel, he would strip him of the black garments of his vow, and clothe him with royal vestments. As Constant listened to the exhortation of Vortigern, his mind altered, for he coveted the kingdom, and made no scruple about casting off his habit; so he promised and swore to Vortigern, that if he could make him king, he should have from him whatever he chose to ask; and besides, he would do nothing whatever without his advice. Then Vortigern spoke to the abbot and the monks, and told them that he came to seek Constant to have him crowned king; alleging so many reasons that they dared not refuse him.

Then was Constant divested of the black clothes, and they clad him with noble garments. Afterwards Constant and Vortigern departed from the abbey and proceeded to London; but when Constant arrived there to be anointed king, he found that the archbishop, to whom belonged the office of doing this, was dead, and a great many of the prelates and barons were gone away; while of those who remained, not one was willing to interfere or to undertake the duty. When Vortigern perceived this, he with his own hand, without assistance from any other, crowned him and signed him with the cross; nor ever had Constant any other benediction: in his eagerness for a crown he had left the order which he had vowed to maintain, yea he forsook the service of our Lord to become an earthly

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king; but in the end the matter took an ugly and evil turn; and I have often heard say that no good ever came to a man devoted to the divine service, when he left it through the desire of obtaining secular honour.

When Constant was thus made king, as you have heard, he kept his covenant with Vortigern, for he did nothing without his counsel. Vortigern did everything, and whatever the king wished to be done passed through his hands; the king gave whatever Vortigern desired should be given, and took away whatever he desired should be taken away. Vortigern soon perceived that his master knew very little about governing a kingdom, and it was very plain that he had been brought up in a cloister; on the other hand, he considered that Constant's two brothers were little children, and that most of the chief barons of the kingdom were dead, whilst of those that remained alive he was the most powerful; he observed also that there was not a good feeling between the common people, but that much dissension existed among them: wherefore, all these things considered, he thought that he would get the kingdom into his own hand, which was what he had long intended to do as soon as there occurred a convenient opportunity. Then, with secret malice, Vortigern went to the king, and told him he had heard for certain, that the Danes and Norwegians were assembling to make war upon him and his kingdom; and besides, he told him how that it was well known he was no warrior, neither at all renowned in arms; that the Danes had been informed by their spies that he had not people enough to resist them; therefore was it necessary to place garrisons of armed men throughout all the fortresses of his kingdom, in order the better to resist the enemy. All which things Vortigern said through treachery.

When King Constant heard Vortigern speak thus, he replied in this wise: "Sir Vortigern, I have entrusted

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" thee with the whole government of myself and my " kingdom. The charge of it I commit to thee; take " then the kingdom into thy care, and manage it so " that none shall be able to harass us, or injure, or " deprive us of anything, neither our people suffer in " any way exaction from any one."

When Vortigern found himself in possession of such power, authority, and command over the kingdom of Britain, he was very joyful; for this was all he wanted, and it seemed to him well that he had at last compassed his design. So he said to the king that it would be well to send word to the Picts that they should come and serve him for pay, for they were valiant warriors, and knew how to speak many languages, so that through them they should be able to learn the condition and conduct of many nations or clans; to which the king consented; and he invited the Picts to come and serve him in his affairs for wages, promising them, if they did so, he would treat them well. The Picts, who were poor, hearing this news, collected a great multitude of the strongest, most skilful, and most accustomed to war among them; then crossed into England, saying that they had come there ready to obey the commands of the king. When King Constant knew that the soldiers were come, he said again in the hearing of Vortigern that he would make them good cheer, and give them whatever seemed good to him. Vortigern, who heard this with pleasure, gave the Picts a grand reception, detaining them long and keeping them very happy; and he gave them from time to time so much to drink that they were often intoxicated; so much did he oblige them by the great benefits and handsome gifts which he bestowed on them, that they said among themselves, "This man is more "worthy of being king than Constant." When Vortigern knew that they said this, and spread about such words concerning him, he began to exalt himself and become

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more bold; and if he had before acted well towards the Picts, he now treated them still better in every respect.

Now it came to pass one day that Vortigern entertained the Picts at dinner, and kept them very happy, giving them so much to drink that they were all intoxicated. When they had feasted well and jovially, Vortigern addressed them, pretending that he wished to leave the court, and saying that he would go into a foreign land to conquer some country; for he had but little to spend, and the wages he received from the king barely sufficed to keep forty servants; but if it should happen that he had need of them, wherever he might be, he would send for them; and he begged that they would not fail him; adding that if ever he had it in his power he would willingly reward them well; "but at present I can do no more for you; for, "although I have now the government of the king-"dom, or partly so, still it is not mine, and I am "obliged to render an account of it to King Constant, "wherefore I cannot do for you so much as I could "wish." After the faithless Vortigern had thus said all he wished to the Picts, and had fairly taken leave of them, he departed, leaving them just at that point. When they found themselves alone together, they began to speak of him, saying that he was wise, courteous, and liberal to all; wherefore he was better worthy of being king than Constant; and that if they lost him they should never find a man who would treat them so well. Then they said among themselves, "This monk is of no use to us: it would "be well for us to rid the country of him; so would "the brave Vortigern be king." As they thus determined, so they did; for, all drunk and stupid as they were, they entered the king's chamber and cut off his head. Then they ran hastily with it to where Vortigern was, and said: "Sire Vortigern, we have

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" retained thee; thou hast no occasion to go away,
" for we have slain the king for thy sake; behold his
" head which we bring to thee, and now as king we
" will crown thee."

CHAPTER XLVIII.

How the tyrant Vortigern cut off the heads of those very Picts who with his own secret approval had slain King Constant. How he usurped the kingdom, and retained at his court the Saxons, by whose power he obtained victory against the Picts and Scots.

WHEN Vortigern heard the Picts speak thus, and recognized the head of the king his master, he was very glad in his secret heart, for this was what he desired most in the world; but to cover his treachery and great wickedness he made semblance of being very angry; so he caused the malefactors to be apprehended and their heads to be cut off, every one without exception. However, many people said among themselves, that the Picts would never have touched the person of the king, nor would have dared to harbour treason against him, except by the command of Vortigern. Those who had charge of the two brothers, when they learned that the king was dead, greatly feared that they who had slain King Constant would do the same to his two infant brothers; wherefore they took them into Lesser Britain, to King Pudis, who was their relative, and who received them gladly and with great honour, entertaining them most willingly and with much affection. Nevertheless, Vortigern, who held the towns, cities, and castles of Britain in his power, caused himself to be crowned king, and so usurped the authority. He was very proud and bold, but he was in his heart greatly displeased because

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of two things, of which the one was, that the Picts threatened to slay him, on account of the injury he had done them in killing their relations; wherefore they made war against him. And the other was, because the Britons said that in a short time the two children would be grown up, and would return to their own country, where they would be received by the barons; and then they would take the kingdom of England from him, and would avenge the death of their brother Constant. While such sayings as these were circulating in Britain, there arrived at the port of Saumis (Ebbsfleet) three small ships filled with a strange people, handsome in face and figure. The chief among them was called Englist; and he had a tall, handsome brother, who was called Orsus. These people spoke a strange language, and it was soon reported to King Vortigern that some foreigners had arrived in his dominions. When he heard these tidings, he commanded to be given them pledges and safeguard to come and speak to him, for he wished to see them. Then came Englist and his brother Orsus, with their followers, into the presence of the king, who looked at them a long time before he spoke a word, for they appeared to him to be fine men, especially the two brothers. He asked whence they came, who they were, and what they wanted. Englist, who, as you have heard, was their captain, replied that they were Saxons, born in Saxony, and they were looking for a country in which they could live. Then he said to the king, "and if thou would'st know the cause, I will tell it thee, if only I may speak with safety." To whom the king answered, that he might with safety tell the whole reason. "Sire King," said Englist, "our land is so abundant "and fruitful in increase of people, that the pro- "ductions of the soil are not sufficient to support "the inhabitants of the country; therefore the barons "of the land find it necessary every year to choose

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" by lot all the strongest and most skilful, to be ex-
" pelled from the country, and sent into foreign regions
" to shift for themselves, and look for dwellings; such
" is the custom and usage among our people. Now
" the lot has fallen upon us, wherefore we have for-
" saken our country, and our god has preserved us and
" brought us hither." Then the king asked them what was their creed, and who was their god. And Englist replied, that they had many gods, but among the rest they had four, namely, Phœbus, Saturnus, Jupiter, and Mercurius; but above all others they worshipped and served Mercury, for their ancestors had consecrated to him the fourth day of the week; and they called him in their language Woden, and for his sake they named the said fourth day Woden's-day (Wednesday). "Among
" our deities we worship also a goddess whom we call
" Frea, Frea being the goddess Venus, and to her we
" have consecrated the sixth day of the week, which
" for her sake we call Frea's-day (Friday)."

When Englist had thus spoken of his gods, King Vortigern said to him, that their creed was foolish, and that they worshipped false gods, which was not pleasing to him; but since they had arrived there by this accident, he would retain them at his court, and give them wages if they wished to remain with him; for fine men they were, and brave they appeared to be; and, moreover, he told them that there were many thievish Picts and Scots plundering his territory and his country, and that through their aid he would pursue them to destruction. Then Englist said to King Vortigern, " Sire, fear thou no one, for we will place thee
" above all thine enemies;" wherefore the king retained the Saxons at his court and in his service.

Not long afterwards, the Picts, with the people of their alliance, entered Great Britain with a large army, and began to waste and destroy the whole country beyond the river Humber; so that it was piteous to behold

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their villainous deeds, wherefore the whole land was desolate and distressed. When tidings of these things came to King Vortigern, it was told him that he was greatly to blame for allowing his enemies thus to run wild through his kingdom. The king hearing this was much troubled, and collected all his knights as quickly as he could, with as many people as he could gather, and took the Saxons in his company. Then he passed the river Humber with all his force, Englist and his brother Orsus commanding their own men. When the Picts knew that King Vortigern and his people were approaching, they marshalled their troops, according to their own custom, and then marched boldly to meet the Britons; for many times they had routed and vanquished them; wherefore they marched the more confidently. Vortigern, seeing his enemies approach, had arranged his troops well and skilfully; now he prayed and exhorted his followers to acquit themselves with courage, for at this time there was great need of it. The Picts, who were very good warriors, pushed vigorously into the army of the Britons, who received them very roughly. The conflict began to be very severe, replete with slaughter on both sides; it continued long before it could be decided who had the best of it; for the Picts, having great hope of victory, fought desperately; and likewise did the Britons; so that the battle was long equally balanced in loss and in gain on both sides. When Englist, who was leader of the Saxons, saw that the Picts maintained their ground so vigorously, he was very indignant, and much desired to perform some feat in arms whereby he might acquire favour with King Vortigern his master; so he called aloud in his own language to his brother Orsus and all his companions to acquit themselves well, then he rushed upon the enemy's ranks so impetuously that he broke them up and divided them into several parts. He fought with a battle-axe in his two hands; and all

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the Saxons followed him with such fury that the Britons had no need to fight longer. So valiantly did the Saxons exert themselves that the Picts turned and fled, but it was not without great damage to the Saxons, for the Picts had slain many of them before they lost the field. The Picts departed very unwillingly, and were greatly cast down because they who had often vanquished the Britons and their king were now put to a shameful flight, and were discomfited with so little effort. The Saxons pursued the Picts to some distance, slaying all before them, and there was a great number of dead on both sides, so that the whole field where the battle had been became red with blood; but, according to the story, there were more of the Picts slain than of the others; and thus did King Vortigern obtain victory over the Picts this time.

CHAPTER XLIX.

How Englist maliciously deceived King Vortigern. How he obtained from the king a strong site on which he built the Castle of the Courroie; and concerning the Saxons whom he brought over, and how Vortigern espoused his daughter Ronixa, who was a pagan.

WHEN king Vortigern had obtained the victory over his enemies through the prowess of Englist and his people, he was very joyful; and on this account he greatly loved and held in much esteem the Saxons, and bestowed on them many handsome gifts, and settled them in a district of his kingdom called Linsoye or Luisoye, apportioning to them rents and revenues in abundance for their support and maintenance. Englist, who was clever and subtle, felt it very burdensome to serve the king, but he knew well how to dissemble in proper

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place and season. He was marvellously fair spoken, and well knew how to flatter those whom he desired to draw to his interests. Once when he found himself alone with the king he began to address him after this manner: "Sire King, certes, because of the "great love that I bear to thee, I have great sorrow "in my heart on account of what has come to my "knowledge; and because I am thy faithful servant, "and bound to maintain thy honour, I desire frankly "to warn thee of the fact, for I am veritably informed "that all the nobles and citizens of thy kingdom mortally hate thee, whatever specious appearance they "may shew, and they say secretly among themselves "that very soon they will send into Breton-Armorica "for Aurelius Ambrosius, and will depose thee from "thy regal dignity in order to crown the said Aurelius. "And know, Sire, that many of thine enemies are so "envious against me that I am in continual suspicion "and dread of death, and cannot sleep nor rest in "security. Wherefore, if thou wilt confide in me, I "will send to Saxony for some soldiers for the safety "of thy person and kingdom. It is the most advantageous counsel I can give thee at present for the "avoidance of these perils; for thus none would be "able to surprise thee, but thou wouldst be ready at all "times to resist thine enemies. Sire King, this is all "that I have to say to thee as thy loyal servant, which "I am; but yet I would gladly make one request, if "it were not for fear of failing to obtain it."

Then king Vortigern, who greatly loved Englist, replied unsuspectingly to these ambiguous, deceitful, and treacherous words: "Send thy messengers into thy "country of Saxony, and invite and summon those "whom thou wouldst incite to arms; and fear not being "refused by me anything that thou mayest request, "so that it be just and reasonable; but ask it fearlessly."

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(The author.). Unhappy Vortigern, blinded and deceived by the idle words and treacherous adulation of the Saxon Englist! Dost thou believe that he will send for this army for thy honour, or for the advantage of thee or thy kingdom? Certainly not! but he labours only for thy utter ruin, and the overthrow of thy kingdom and thy people. If thou wert prudent, thou wouldst consider that the Saxons, banished from their country through poverty, neither seek nor desire anything but to find ways and means of being able to rule in the territory of other people!

This perfidious Englist well knew that the king was leaning to his side, and that the moment was propitious for bringing about his perverse wishes, as it is said that one should strike the iron while it is hot. So he knelt very humbly before the king, and said: "O "noble king, thy benevolence and liberality have la- "vished upon me many costly gifts, as well in jewels "as in lands, fields, and other possessions, for the sus- "tenance of myself and my friends, wherefore we are "under great obligations to thee; but as it is true "that I am come of a very noble family in my own "country, and am the son of a king, it appears to me "that I do not hold with thee and in thy service "that position and dignity which befit my rank; there- "fore I implore thee as thy humble servant that thou "wouldst bestow upon me some noble retreat, castle, "city, or town, with its appurtenances, to the end "that I may appear as a nobleman among the other "barons of this country, and that I may have the "rank of prince, because of such lineage I am "sprung." This request appeared somewhat suspicious to King Vortigern, and he replied in this manner: "Englist, gifts of towns, cities, and fortresses, are for- "bidden to me by the barons of the kingdom of Bri- "tain, and especially to you who are a pagan and a "foreigner, alien to our manners and customs. You

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" are not of our religion, neither are your designs as " yet manifest; wherefore it would be an unjust thing, " and I should esteem it a fearful evil, to exalt you " in dignity and make you equal to my noble citizens " and Christian barons. Even if I were willing to act " thus, my knights would not suffer me to do so, but " would prevent me by force if I would not submit " to their advice."

The Saxon Englist, who was very deceitful, and a dissembler, would not then weary out the king, but said: " At least, Sire, be pleased to grant to me, thy " poor servant, leave and license that in the territory " which thou hast given me, and in as much space as " may be encompassed with a girdle of one oxhide, I may " build a little fortress, into which I could retreat if it " be necessary, and where I might sleep and repose in " security; for truly, wherever I may be, I will be " good and loyal to thee, and always maintain thine " honour." Then King Vortigern, who thought that very little land could be encompassed by a girdle of an oxhide, granted his request, and commanded that he should send into Saxony to procure a large number of soldiers, as they had before determined.

(The author.) O unhappy and ill-advised Vortigern! to have granted the Saxon traitor that which he desired. Know certainly, that all he has advised and requested he has done maliciously, and with a view to deceive thee. Be assured that the edifice that he intends to build will be the first cause of the destruction of thy kingdom and thy subjects.

The perfidious Saxon very humbly thanked the king for the gift which he had bestowed on him, then took leave, and went to Linsonie, where he commanded to be brought to him the hide of the largest ox that could be found. This he had cut up into very thin strips, and with it caused to be surrounded a strong lofty rock, which he had long before maliciously coveted to possess for him-

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self in order to fortify it, as being the most eligible in this district. When Englist had thus compassed the spot for building the fortress, he sent messengers into Germany to raise soldiers and bring them to him into Britain; but meanwhile he got his castle built; it was finished in a short time, and he called it the Castle of the Courroie, and the Britons called it Caercordy. About the time that the castle was completed, messengers returned from Saxony, bringing with them the daughter of Englist, who was marvellously beautiful, and whose name was Ronixa. When Englist saw his castle inclosed, and his daughter arrived with a great number of soldiers, he proceeded to King Vortigern, and earnestly begged that he would be pleased to come to him at Linsonie for the sake of diversion, and to see his house and the Saxon knights that had arrived there to serve him. To which the king consented, and went there as a private individual. When he arrived at the Courroie, and had carefully examined this new building, he admired it much in his heart. Then Englist ordered the new soldiers to appear before the king, who inspected them closely, and engaged them for his service. While these things were passing dinner was prepared, and the king sat down to eat there. He was served sumptuously with many dishes, according to the Saxon custom, and also with various kinds of drink. After the king had been received and feasted as you have heard, he rose and the tables were removed; but when it came to the collation which was served after dinner, in which they took wine with spices, the daughter of Englist came out of a chamber, holding in her hand a golden cup full of wine. Then she came and knelt before the king, presenting him with the cup, and saying in her own language, "*Verd cing, "Weissiel!*" The king looked at her, and she appeared to him to be very handsome; and he asked his interpreter what the young damsel had said; and he

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replied that she had said "Sire King, drink to me!" Then he asked how he ought to reply. Sire, said the interpreter, thou shouldest say, *Drinquail!* which is equivalent to "I drink to you." And King Vortigern, taking the cup, answered the damsel *Drinquail!* and he commanded that they should hand wine in another cup to the lady Ronixa. Then he drank joyfully from the cup which she had handed to him, for already he was smitten with love for her; so he began to commend her greatly in his heart. He had drunk much, wherefore he became greatly excited with a luxurious and very voluptuous love of this girl; and he was pierced to the heart by the foolish desire that took possession of him.

From the time we speak of till the present has this custom of drinking to each other been retained in the kingdom of England when people eat together; which mode was begun by King Vortigern and the maiden Ronixa. He who drinks first says, *Verd oing, Weissiel!* and the other replies, *Drinquail!* The treacherous Englist, who desired only to deceive the king, perceived by the countenance of Vortigern that he was enamoured of his daughter Ronixa; and the better to entangle him in the net of love, he drew near to him, holding his daughter by the hand, and made her repeat merry ballads in her own language, to give still greater amusement to the ill-advised King Vortigern, who was so enamoured of her that he could neither control his feelings nor his looks, neither knew he how he could well compass his end, except by asking her of her father in marriage; so without considering whether he was doing right or wrong, he took Englist by the hand, led him to another part of the hall in which they were sitting, and asked his daughter in marriage. Englist was very glad, and knelt before the king, humbly thanking him for the kindness and the honour which he was doing him;

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yet begging that he would allow him to postpone answering, till he should have spoken to his brother and his other friends. King Vortigern conceded this to Englist, but begged that he would do it as quickly as he could, which the traitor Englist did, for he consulted his brother Orsus and the other chief men of his lineage who were there, relating the case to them just as it was. They talked long enough about it, but in the end they agreed together that the king should have Ronixa on condition of giving them the province of Chancie (Kent). After these decisions Englist entered the presence of the king, and delivered to him his daughter, praying that for her sake he would give them the county of Kent. And the foolish King Vortigern, who was quite maddened with the love of the maiden, cheerfully granted Englist all that he demanded, without the knowledge of Goroganch the earl, to whom the county of Kent belonged as his inheritance. Thus, as you hear, the unfortunate Vortigern married the Pagan girl, and slept with her that very night. Ronixa, who was well instructed in the knowledge and arts of the Saxons, accorded to Vortigern all the pleasures that woman can give to man. By his former wife, who was a noble lady, wise, courteous, good, and learned, Vortigern had had three sons, who had been well brought up and instructed by their mother in good morals. The name of the eldest was Vortimer, the second Catigern, and the third Pascent. When these three children, and likewise the barons of the kingdom of Great Britain, knew how that the king had married a pagan, they were very angry and indignant with him, and began to hate him beyond measure, and with good reason.

(The author.) Oh thou King Vortigern, the most wicked of all wicked men, malicious in evil, usurper of another's kingdom, unworthy the name of king through thy personal vices, abandoning thy children and thy

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loyal subjects, oh! vile and abominable lecher! tell me who hath moved thee to unite thyself in indissoluble bonds with one of pagan race? Hadst thou not in thy kingdom many ladies of high birth, and with as much beauty or more, from whom thou couldst, without reproach, have chosen whichever pleased thee best? How couldst thou be so foolish that for the sake merely of the looks of a woman, who was not of thy religion, thou hast yielded thyself to the dominion and influence of this most stinking, vile, and horrible sin and crime, which by its dark shadows effaces from the human heart, defiled by its corruptness, though grieving at even while consenting to the evil, all the temporal and spiritual blessings which our bountiful Creator and Redeemer, Jesus Christ, imparts and sends to his people who keep his law and commandments to the best of their power.

And thou who oughtest to be a true mirror and pattern to all good Catholics in thy kingdom, and elsewhere throughout the universal world, by thy presumption and brutal lust, hast placed the kingdom of Britain (to which thou hadst no just right, but usurped it unlawfully) in grievous tribulation; for which thou wilt have retribution, for never would the true God suffer such a misdeed to remain unpunished. Tell me now, unhappy man, who hast sinned outrageously against thy religion, dost thou suppose that Englist and the other Saxons, who are his relatives and friends, ready to fulfil his commands, which, through thy easy belief are so powerful in thy country—dost thou suppose that they have given thee Ronixa merely to minister to thy filthy and detestable pleasure? No! but while they make sport of thee, they are secretly planning, by unknown designs, to exterminate and destroy thee and all thy citizens, so that they may have lordship and dominion over the kingdom of Britain.

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Chapter L.

How St. Germanus of Auxerre and St. Lupus of Treves arrived in Great Britain; and of the increase of the Saxons in this country; and how King Vortimer was crowned.

At this time Great Britain being infected and corrupted with the Pelagian heresy, (that is to say, with the wicked errors which Pelagius had disseminated, there and in other parts of the world, but more among the Britons than any others, through their relations with the heathenish Saxons, who frequented their company and partook with them in common,) St. Germanus, Bishop of Auxerre, and St. Lupus, Bishop of Treves, were sent into Britain by the Pope of Rome, to preach the faith, in order to call the Britons, who had almost all become heretics, back to and to confirm them in the Christian doctrine. These two holy men preached so diligently that in a short time, by means of their preachings and miracles, the holy faith and religion of our Lord was restored and re-established in the kingdom of Britain. These holy confessors, through invoking our Lord, performed innumerable miracles, concerning which an English historiographer has composed a beautiful and melodious poem.

A short time after the lady Ronixa had been given to King Vortigern in marriage, Englist the Saxon came into the king's presence and said: "Noble king, since "it has pleased thee to condescend to connect thyself "with me, through thy marriage with my daughter "Ronixa, henceforth I am thy father, thy servant, thy "faithful friend, and thou art my son; so thou oughtest "to love me as the son does the father; wherefore "we ought to be united together as one soul and one "body. I will give thee then wholesome counsel for the "safety of thy person and thy kingdom, but I beg

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" that thou wilt not slight my advice through the " influence of other counsel; for there is no doubt " that through the strength of my warlike men thou " shalt overcome all thine enemies. Send then into " Saxony for my son Cocta, who will bring into this " country a great number of men educated and in- " structed in military discipline; and, according to my " advice, thou wilt give him, if it please thee, as a " dwelling-place for him and his men, that part of the " land of thy kingdom which is opposite to thy bar- " barous enemies towards the north (that is the country " inhabited by the Picts which lies beyond the wall). " Know certainly, my son and sire," said the treacherous Saxon, " if it please thee to grant me this request, " (which is for thy advantage,) that Cocta, my son and " thy brother, with the aid of his followers, will arrest " the impetuous movements of the Picts and Scots, " who are thy mortal enemies; and thus shalt thou " live in peace, and spend the remnant of thy days in " tranquillity and peaceful happiness." Then King Vortigern, who was quite blinded by his love for his wife Ronixa, said that it was his pleasure that what Englist had advised should be done; and that he should send into Germany to summon his son Cocta and all those whom he thought would be useful to bring the war to an end. Englist greatly rejoiced at hearing this speech, for it appeared to him that by this method he would in the end compass his design. So he sent a trusty messenger into Saxony to his son Cocta and the other barons of the country, who were very glad of the tidings which the messenger brought them. Therefore, in order to obey the command of the prince Englist, they quickly collected 300 ships filled with knights and sergeants well armed according to the institution of their country. Then they sailed over the sea till they arrived in Britain. When they had landed, they came into the presence of King Vortigern,

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who received them joyfully, and engaged them all upon wages, honouring them with handsome presents. Then he sent them all to the frontiers against his enemies, where they were placed and established in certain fortresses; and wherever King Vortigern fought he obtained victory by means and assistance of the Saxons, for their unmeasured daring and fury overpowered all military force; for which cause King Vortigern loved them very much, and rewarded them handsomely. Englist, concealing his wicked design, constantly despatched fleets into Germany to obtain men, by which he increased in force continually from day to day. The English saw clearly through his design; wherefore, dreading the treachery of the Saxons, they endeavoured to persuade King Vortigern to dismiss them and send them out of his kingdom, remonstrating with him in this wise, "Sire, thou well "knowest that converse and company with pagans is "forbidden to us Christians by the church of our "Lord. Now behold the great multitude of these "heathenish Saxons who occupy the territory! Thou "mayest know for a certainty that they occasion great "fear and dread to all thy subjects. Thou seest that "now it can hardly be known who is a Christian "and who a pagan; they converse with our sons, our "daughters, and our wives, and draw them towards "themselves. What wonder! certainly if no remedy "is applied, they will trample us under foot, they "will destroy the Christian faith, and the doctrine of "Jesus Christ will perish in this country." By these and the like words, the Britons implored the king that he would no longer retain those infamous people, if he would not see with his own eyes the deadly slaughter of his subjects through their means. But in truth the soft kisses and caresses and voluptuous pleasure of the Queen Ronixa his wife held him so firmly in the bonds of love that he would not in anywise

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listen to this wholesome counsel; nor would he do anything against the treacherous Saxons; but this unfortunate king loved the damnable counsel of these accursed Saxons, better than that of his loyal Catholic barons and citizens. Which vile and abominable thing the noble barons of England would suffer no longer, but entirely withdrew their allegiance from him, and having chosen his eldest son Vortimer to be king, they crowned him. He was virtuous, valiant in arms, and a benign and courteous knight. The young Vortimer held out to the barons that doubtless through their good counsel, favour, and assistance, he would drive out of the kingdom this idolatrous race, the enemies of God and of his people. Then he collected a force as soon as possible, and began a vigorous war against the Saxons, impetuously attacking them, and making many valiant incursions on them; he slew and cut to pieces all, without any ransom, and made a great slaughter of them in a short time. He fought four noble battles against them, in which he obtained the victory, but it was not without great effusion of Christian blood. The first was on the bank of the river Deured (Darent?); the second was near the vale of Episford. In this battle Pascent, who took the part of his brother Vortimer, and Catigern, who took the side of his father Vortigern, fought against each other, which combat between the two brothers was very severe and lamentable, for they both fell to the ground, piercing their bodies quite through with their lances, by which Catigern died; but Pascent recovered, by the excellent aid which he had, though he was thought to be mortally wounded. The third, and least memorable battle, was on the sea shore, where the Saxons were vanquished with but little effort, and fled to the isle of Thanet to save their lives. In the fourth battle the victory was complete, for as soon as king Vortimer knew that they had

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anchored in this island, he took a large fleet and besieged it on all sides; then he began to harass them with various attacks and severe skirmishes. When the Saxons saw that they could not save themselves by any resistance whatever, nor escape from King Vortimer and his Britons, they sent King Vortigern (who had been with them in all these battles) as an ambassador to his son King Vortimer, to treat for peace, or at least to obtain leave for them to depart in safety and return to their own country. King Vortimer, at the request of his father, assembled his council to see how he should act in this business. When the Britons came to know that there was a deliberation about peace, they left their vessels without any guard, and went all to the parliament. Then the Saxons on learning this circumstance, and that the guards of the army of the Britions had left all their ships, got quickly and hastily into these vessels themselves, leaving their women and children in the place. Thus they fled and sailed over the sea towards Germany, by the assistance of the wind and oars. Then the women and children who remained behind quite unprotected began to raise great and piteous cries, and weeping and wailing, so that the lamentation they made gave notice to the Britons of the flight of their enemies. And thus fled the Saxons out of Great Britain, at least for this time.

CHAPTER LI.

How Queen Ronixa caused the good King Vortimer to be poisoned, and how he comforted his barons on his death-bed; and concerning the directions which he gave.

AFTER the Saxons had thus cunningly fled, the noble King Vortimer considered that it had been through the

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deceitful malice of Englist, the traitor, wherefore he was much displeased that he had thus escaped him. Nevertheless, he began to address his father before the barons, telling him gently by fair words that, for the glory of God, he ought to divest his heart of all the favour and friendship which he had entertained towards these faithless pagans, the enemies of the holy Catholic faith.

After these things, King Vortimer returned to London, and multiplied honours on the barons, restoring to them their dignities, and the estates that his father had wrongfully taken from them and usurped. Then he apportioned among the people the fields which had fallen into the hands of the Saxons; and after he had duly accomplished all these things, he honoured God and the holy church, restoring those edifices which had been abandoned, and increasing their revenues according to the advice of St. Germanus of Auxerre.

But the enemy of man, who is always envious against those who serve God and keep his commandments by obedience to him, put it into the heart of Ronixa, stepmother of the good King Vortimer, that she should exert herself to harass this good king, and that she should not allow him to live long or enjoy his prosperity. This woman, who felt as a Saxon and had the Saxon nature within her, was grieved at heart that her father and other relatives and friends had been shamefully driven out of the kingdom of Great Britain, and her husband deposed from the government by the said King Vortimer, his son. So the devil began greatly to tempt her to devise some treacherous method of putting an end to Vortimer her stepson. The enemy urged her on so that she gathered all kinds of poisons, and got acquainted with an attendant of King Vortimer, whom she corrupted by giving him a large sum in gold; and the disloyal traitor, corrupted by avarice, gave his lord

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some of the fatal potion to drink. As soon as the poison had spread throughout the body of the noble king, he felt that he was smitten with death, and laid himself down in bed very sick. When it was certainly known that there was no possibility of recovery, all classes of the people began to exhibit great sorrow, bewailing themselves in piteous lamentations.

When the good king felt that his end was approaching, he directed all his treasure to be brought into his presence; his jewels he distributed among the churches, and the gold and silver he bestowed equally on those who had served him faithfully; but he was interrupted by cries, and tears, and sobs, wherefore he commanded that every one should refrain from making lamentation, and that they should all come into his presence. And when they were all come before him, he gazed upon them with compassion, while he said, "O ye, my faithful friends and companions and you "my dearly beloved comrades, citizens, and good people, "for the sake of God our Lord, be comforted. What "senseless madness leads you thus to distress your- "selves? You well know that it is nothing new for a "man to meet death, for it is the just tribute which "every creature is obliged to render. Our Lord must "do his pleasure; one must die sooner or later; this "obligation has not commenced with me. Many "valiant and worthy men have crossed this passage "before me, and so shall many others do after me; "for God's sake resume your strength and vigour; "put away those tears and womanish ways, and be "strong and united together in the guardianship and "defence of your country, and the faith of our Lord." After this he turned himself towards the noble warriors, whom he knew to be high born, brave, hardy, and valiant in arms, and said to them with tender sighs, "O ye, my faithful knights; my "companions and friends in honour, and faithfully

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" obedient through your own good will! in this " last extremity your high prowess reminds me to " encourage you to raise your hearts, and stir " you up to fight against your enemies for your " country, your fellow citizens, and friends, through the " same valour by which, under my command, I have " seen you cut them down and destroy them. There- " fore I pray and beseech you, that as soon as my " spirit, which already has almost accomplished its " earthly pilgrimage, shall be separated from my body, " you do erect a pillar of stone on the shore of the port " by which the accursed Saxons are wont to arrive in " this kingdom of Great Britain, from which we have " valiantly expelled and driven them out, which has " been a thing beneficial to all our people, and very " honourable to the nobles of Britain; for by this " means the Catholic Christian faith is restored in " the country, for the seeing of which thing before my " death I have been and am very joyful, giving " praise and thanks to my blessed Creator and Redeemer " Jesus Christ. And above the pillar aforesaid let " there be placed a hollow image of copper, fashioned " after my likeness, within which shall be placed the " ashes of my body, burned in the same style and " manner as was that of Cæsar, who first made this " island tributary to the Roman majesty. And be " certain and assured that should these Saxons take " fresh heart in themselves, and wish to return into " this country to make war, so soon as they see my " statue and likeness, they will turn and flee again " into their native land.

The lords, barons, and others who were present, hearing their good lord speak thus, were greatly moved; therefore they consented to his desire, weeping very tenderly, and saying that, on account of the great valour which they knew to be in him, they did verily believe that none of the enemies of the kingdom would be able

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to look upon his image without fear. After this good king had so ordered his affairs, and exhorted his knights and citizens to maintain friendship and concord among themselves in every way, and especially in the defence of their country, he resigned his soul to our Lord. But his death changed the minds of the Britons, who out of the great respect which they bore him did not keep their promise, nor do what he had appointed, but buried his body very honourably in St. Paul's church at London, with his ancestors the other noble kings of Great Britain, since called England.

Chapter LII.

How Vortigern was once more raised to the royal dignity; and how by the advice of his wife Ronixa he again sent for Englist, by whom the Britons were overthrown.

After the death of the good King Vortimer, the barons of Great Britain again restored the royal crown to Vortigern as before; and he became reconciled to his barons, after receiving their homage, as well as he could, and bestowed on them large gifts and promises. But as soon as the wicked Queen Ronixa, his wife, saw all these matters settled, and every one living in peace, she began continually to importune the king that he would please to send for her father Englist to return into Britain, and she so got about the king with her blandishments that he consented, and sent to say to Englist that he might return with confidence into Britain; but that it should be done in a private manner, because if he brought a great host of armed men, the barons of Britain would never suffer him to land in the kingdom nor to live among them. When Englist the tyrant heard the messenger from Britain, and was certified of the death of the valiant King Vortimer, he was greatly rejoiced; wherefore he assembled a very

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large army and a very great fleet, and sailed over the sea till he arrived in great Britain with 300,000 armed men. When this thing was announced to King Vortigern and the barons of the kingdom, they were greatly dismayed. So they assembled in council upon this business; and as the remembrance of the victories of the good King Vortimer were still fresh and recent, it inspired courage and boldness to oppose the cruel fury of the accursed Saxons; and they agreed among themselves to fight in defence of their lands and fellow subjects.

Queen Ronixa, who was not idle, but always enquiring diligently of the king, her husband, concerning the doings and arrangements of the war, when she learned this decision, made it known immediately to her father Englist, who, when he knew that the barons of Britain had thus determined against him, and made no account of the great number of followers that he had, became very thoughtful and full of care. Therefore being in this perplexity, he considered that it would be more suitable for him to use some of the treacherous Saxons arts to which he was well accustomed, than to put himself and his army in peril and danger of mishap. To accomplish this he devised many ways and means, but among all these he chose the most deceptive and the least open to suspicion. This was that, under colour of peace and of humbly submitting himself to the barons of Britain, he would betray them and lead them all to destruction. Then Englist, the felon traitor, to put his design in practice, set out from his army with a small company, and proceeded to the place where the barons were. He told them that he was much astonished how they wished to fall upon him with armed force, seeing that as yet they did not know his intentions; "for," said he, "this my large "army I have not brought either in order that they "should remain in this country, or that they should

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" do injury, or molest any man or any province of " this realm. I desire more than any one else to spend " my life, if it is agreeable to your wishes, in the " defence and guardianship of this land, and to expose " myself even to death for it. But certainly I did not " know that King Vortimer was dead, and therefore " I brought this army that I might be able to resist " him if perchance he had wished to oppose me; but " since King Vortimer is dead, I submit myself and " my people to the good will and disposal of King " Vortigern, and I desire that all those whom he " may be pleased to choose for his service may re- " main peaceably, and all the rest I will order to " return into Germany without any delay, if so it " please the king and his council. Therefore I pray " that the king and yourselves will choose a suitable " time and place to accomplish these things according " to your discretion and arrangement." After this false and treacherous intimation, meant for the destruction of the inhabitants of Great Britain, the tyrant Englist returned to his ships, and the barons to the king, who was very glad and pleased with this condition of peace; for he would have been angry if it had been settled that Englist and his pagans should be driven out and banished from Britain. So he appointed that on the Kalends of May, he should meet his barons and citizens at a certain place, in order to complete this business; which day was announced to Englist, the faithless traitor, who immediately explained it to his private friends and relations, and then disclosed to them the deadly treachery which he had planned; " wherefore," said he, " on that day each of you must put under his " hose a pointed and very sharp knife, and when we " are assembled in council, and you hear me call " out this sentence as a signal, *Nimet oure saxas*, " with these words I shall take King Vortigern by

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" the robe, then be prepared, and have a care " that each of you is ready to kill him who shall " be opposite, without distinction of person, so must " you become, and shall remain masters of this " country without any opposition." Which thing they very freely promised him to do exactly as he had advised them. In this treacherous dissimulation came the traitor and tyrant Englist, on the day appointed by the unhappy King Vortigern, to the place where the king accompanied by his barons had already arrived, and was waiting for him. So he entered the parliament; then, after the salutation made under colour of friendship, Englist seated himself near the king, and his barons near those of Britain, each one according to his rank. Then Englist repeated his request in presence of the king and his council, according to the form and manner that he had formerly expressed it to the barons of Britain, as you have heard above; to which the barons listened attentively without heeding anything else. When he had finished his speech, the Britons were about to reply, not suspecting any evil design; but the treacherous Pagan seeing that now the time and hour were suited for the accomplishment of his treacherous enterprise, gave his followers the aforesaid signal, saying with a loud voice, *Nimet oure saxas*, and at these words he took hold of the robe of King Vortigern, which he made no shew of defending, and his followers, hearing the signal, drew their knives, and began to strike and kill the British princes, who apprehended no such deadly treason, so that in a short time 460 of them were killed, without great effort, for the Britons were unarmed. However, the Britons did not all perish without striking a blow, for many there were who, although wounded, snatched the knives from the Saxons, and made great slaughter among them. Some also there were who crushed a great number of traitors with

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clubs and stones. Among the barons of Great Britain was Eldol, the noble Earl of Gloucester, who by good luck. got hold of a beam of wood, large, strong, and heavy, and the valiant earl when he had got it in his two hands, began to strike right and left, before, behind, and on all sides, like a strong, hardy, powerful, and courageous man as he was, and he fell upon these heathenish people so impetuously that he seemed like a madman, for in a very short space of time he had killed sixty with his own hand; he came across no man whom he did not either kill, or break his head, arms, back, or legs, and they fled before him as if driven by a tempest. Which thing afforded great joy to the Britons, and great fear to the accursed Saxons. But when the good and valiant knight saw that his prowess availed nothing, he returned to the spot where he had left his horse when he went to this lamentable parliament; but it was not till after he had slain sixty and maimed for life six-score and seven. Then he mounted his horse without hindrance, and left the place in spite of the pagan traitors; and know of a truth that never did a Briton, without armour, perform so great a feat as did this noble Earl Eldol of Gloucester, for which he is worthy of high commendation. Wherefore the other knights of Britain, seeing this valiant man display such boldness against the enemy, took fresh courage and vigour by his example, and began to defend themselves well; but nothing did it avail, for the Saxons were more than a hundred to one, covertly armed and equipped, while the Britons were destitute of all defensive armour. In this treacherous manner were slain and cut to pieces the noble British knights, who had come thither with good intentions at the command of the unfortunate King Vortigern.

After the Saxons had thus acted towards the Britons who were there, and had killed the greater part of

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them, there being a few only who found means of escaping, they went up to Englist, their lord, who was still holding King Vortigern in check, and him they would in fact have slain, had not Englist preserved him, allowing him however to be straitly bound like a criminal.

O, faithless traitor! whom no faith, no law, no religion, even with thy promise and oath, could soften or constrain to maintain that which thou hadst promised, and for that thou art naturally false and dissembling in all things, at least thou shouldst have been moved by remembering the high honours and great benefits which King Vortigern had conferred upon thee, and shouldst not have suffered him to be used in so shameful a manner, and injuriously treated in his royal person. What ought to be said of thy daughter Ronixa, whom Vortigern had so loved and honoured? Tell me what good has come to him from this union? First, through her he was deposed from his royal majesty; then, through her he lost his two brave and gentle sons, that is to say, the noble Vortimer and likewise the noble Catigern, which two knights were full of high courage, while he himself is now degradingly kept in iron chains like a murderer or a thief.

The author says that it is not an advantageous thing to confer benefits on the wicked; for their perverse mind never recollects the good that is done to them, nor affects to be mindful of the benefits that have been received from others; and moreover he says that a traitor naturally delights in rendering evil for good; venom instead of honey; toil instead of fruit; or worthlessness, fraud, sedition, treachery, and cruelty, instead of pity and compassion. All this the author says concerning Englist, who thus acted towards King Vortigern in return for the high honours which he had conferred upon him. This author speaks much against Englist and his daughter, and uses concerning

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them sharp words which would be too long to repeat. Then he returns to King Vortigern, speaking in his person in the following manner. O foolish, blind, and ignorant king, Vortigern! who through the poisonous blandishments of thy wife didst hasten to send for thy mortal enemy. Behold the overthrow of thy country; behold the groanings of thy people; behold the destruction of thy citizens; behold the effusion which the Saxons make before thine eyes of the blood of the nobles and non-nobles of the land; consider that through thy fault the service of God and his whole law perish in thy kingdom! In an evil hour wast thou born. What wonder? Thou didst enter fraudulently into the kingdom, and it is right thou shouldst have thy award, shouldst receive wages according to thy desert, and shouldst be driven out by the same way thou didst enter.

When King Vortigern saw that he was thus caught, and that Englist suffered his Saxons to address him in spiteful reproaches and contemptuous speeches, he said "Alas! if I had believed my loyal friends, who "have now fallen through my sin, I should not be "thus disgraced; but a fool does not believe till he "loses, and thus has it happened to me." As the poor unfortunate Vortigern thus bemoaned himself, the wicked Saxons, who did not understand his language, began to hurl deadly threats at him, saying that they would cut his body in pieces, if he did not deliver to them, as the ransom of his life, all the cities, towns, castles, and fortresses. Wherefore, perceiving himself to be in such danger from this heathenish Saxon race, he granted all that they demanded, on condition of his life being spared, and pledged them his faith and oath. Then they unbound him, and gave him leave to go wherever he listed. This done, all the Saxons went together to the city of London, which they took easily enough, for they were at least 400,000; and

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the people of Great Britain were so dispirited, that they had neither the wish nor the power to defend themselves. Then they took the city of York, that of Lincoln, and that of Guintonie (Winchester), putting to the sword whatever Christian people they found; and they caused them to die by varied and insufferable tortures. And so horrible was their tyranny that they spared neither churches nor monasteries, nor any Christian thing whatever, which persecution the tyrannical Saxons, like furious wolves, continued a long while among all the villages, cities, and castles which they entered; and so they acted that they obtained the dominion of the whole country of Britain, and became masters of it.

When King Vortigern saw the great calamity and impious destruction that the obstinate Saxons continued to bring upon his people, he fled into Wales to avoid their fury and cruelty, as you shall afterwards hear in pursuing this our present subject.

CHAPTER LIII.

How King Vortigern took counsel of his diviners concerning his unhappy life; and concerning the tower which they advised him to build to save himself.

WHEN Vortigern saw the great destruction that the Britons were suffering at the hands of the accursed Saxons, and so many human bodies lying dead and unburied in the towns and thoughout the open country, devoured by dogs, wolves, and other wild animals, and his own person not safe, he fled as an exile from his country into Wales. As soon as he arrived there he summoned the diviners, augurs, necromancers, and all he could find who dealt in magic arts, like one who was deeply imbued with pagan error, for Englist and

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his daughter had thoroughly initiated him in it. But you must know that at this time the Saxons so persecuted the Britons, as has been mentioned, that there remained none in the island of Great Britain, from the river Humber southward, who were not put to death, except those who escaped by flight, and the people of Wales and Cornwall, who bravely defended themselves and maintained their territory against the Saxons. From these Saxons are descended the English, who still gladly avail themselves of sorcery and magic arts, and it is no great wonder since they retain the nature of their ancestors who conquered the island of Great Britain by the treacherous means aforesaid; and we ourselves have seen and daily do see their treachery, for they never keep faith or truth, nor do they ever perform anything that they have promised.

But let us return to our intention of speaking about the superstitious people who came into the presence of Vortigern, this very wicked Catholic, and to whom he now explained the cause wherefore he had sent for them, that is to say, that they should give him advice how he could spend the rest of his life in safety, considering that he lived in great personal peril, and in great fear and calamity. The magicians, hearing the king's wishes, begged some delay before answering, in order that they might first perform their diabolical invocations. Then on the day that they had fixed, they returned to him, saying that they had discovered in their divinations that it was expedient for the protection and safety of his person that he should cause a strong tower to be made in some suitable place whither he might retire; and that this was the best counsel they could give or remedy that they could propose to him.

O wicked Vortigern! Look at this divination, and see how little worthy it is of praise, for any shepherd or

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woodman could have told thee as much; yet these are the very words the magicians spoke to him: "Since thou "art banished from thy country, and stripped of thy "cities, towns, castles, and fortresses, it behoves thee "to have in some place a sure retreat for thy refuge." Then Vortigern, who believed himself to be well advised, commanded search to be made immediately throughout the country of Wales to find a strong and suitable site upon a mountain for building this tower. Now he obtained a large supply of stones, cement, and mortar, and other things necessary for his work, and he employed all the masons and diggers that he could find; but lo! a great marvel happened about this work, for all that the workmen did during the day the earth swallowed up during the following night, so that no trace nor any appearance whatever of the work begun remained, nor did the master masons know what became of their materials. This marvel was told to the unfortunate Vortigern, who again summoned the sorcerers to have their advice upon this matter; and they answered, that neither the tower nor its foundations could ever be stable unless he procured a child born without a father, whose blood he should take to sprinkle the mortar, and thus the tower might be securely founded. Then the king, who greatly desired to have his tower completed, put faith in the words of the magicians, and sent several messengers into various provinces to try whether they could find any such child; so they travelled through many lands and countries. And it came to pass that some of these messengers came to a city near Kaercordy, and before the gate of it their happened to be a pack of little children playing at ball. The messengers, who were fatigued with travelling, stopped by chance at this place, and observing their pastime, enquired of the people who were there for some information about what they came to find. But while they were consulting, a quarrel arose between

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two of these youngsters, of whom one was named Dinabuch, and the other Merlin Ambrose; and as they fought together, Dinabuch, who was proud and haughty, said to Merlin, "Go fool; what makes thee strive or "contend with me, since between me and thee there "is no equality of birth or condition; for I am of royal "lineage, both by my father and by my mother; but "no one knows who thou art, as thou hadst no father!" When Vortigern's messengers heard this speech, they turned towards Merlin, and observed him attentively; then they enquired of the people of the city who the young lad was; to which they replied that it was not known what father had begotten him, but his mother was well known, for she was the daughter of a king of Demetia, and had become a holy nun in the monastry of St. Peter in that city.

Chapter LIV.

How the messengers of King Vortigern brought away Merlin, who was called the child without a father; and concerning the things which he told King Vortigern about the stability of the foundations of his tower to the great reproach of the diviners.

Having heard these things, as they have been above touched upon, the said messengers proceeded to the provost of the town, begging that he would send Merlin and his mother to King Vortigern, their master, which thing the provost willingly granted when he learned the occasion of their embassy, and he delivered to them Merlin with his mother, whom they led into the presence of King Vortigern. The king received them honourably, for he recognized the lady, and well knew that she was a king's daughter. Then he spoke to her apart, and conjured her by the law of God, and by her religious order, that she would tell him by

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whom she had had this child. To whom she replied: "Sire, my soul liveth by the mercy of our Lord! "and so doth yours! But by the grace of that same "God, I never knew man who could have begotten "the child on me, unless I tell you one thing, which "I know for certain, that is to say, when I was "living in our cells with my companions there often "appeared to me a spirit in the form of a youth, "who many times kissed and embraced me; then, "after he had been a while with me, he suddenly "vanished in such a way that nothing remained of "him; and sometimes quite alone he questioned me; "and when he had long visited me in this form, at "length, in the shape of a young man, he took away "my virginity, and had my company several times, "so that I conceived and bore this child, whom you "see here present. And know, Sire, by the faith "which I have sworn to you, and by my vow, that "never was I otherwise seduced, nor has any other "fulfilled any carnal desire with me." After the king had heard the lady thus speak, he considered for a little, wondering greatly how it could be as the lady said; so in order to know certainly whether it was a thing possible, he sent for a philosopher of great renown, called Magentius; and when he was come, the king recounted to him all the matter in order, word for word. Then the philosopher answered the king that it was quite possible for this child to have been conceived in the manner aforesaid; "because," said he, "we read in divers histories of several men "having been conceived exactly in this manner; for," said he, "Apuleius, in his book entitled 'The Nature, "'or, The Secret of the Gods,' informs us that between "the sphere of the moon and the earth there live "certain spirits, whom we call incubi or devils, who "partake both of the human and angelic natures, and "when they please they transform themselves in visible

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" human bodies, by which means they can cohabit with " women; and perhaps one of these has appeared to " this lady, and has begotten this child on her." All these words did Merlin hear full well by a divine spirit, though he was not present; so he went into the presence of the king, and said aloud: "Tell me, Vor- " tigern, wherefore hast thou caused my mother and " me to be brought from our own country before " thee?" To whom the king replied: "My sorcerers " have said, forsooth, that the tower which I wish to " have built can have no foundation unless I have some " of the blood of a child without a father wherewith to " sprinkle its foundations." And Merlin replied: "Make " thy sorcerers come before me." King Vortigern then perceiving by the speech of Merlin that he was steady, wise, and courageous, at which he greatly wondered in his heart, commanded that they should quickly bring the magicians before him; and when they were come, he made them sit before Merlin. As soon as they were seated, Merlin put them to the test, demanding of them, and saying: "O ye wicked ignorant " deceivers of superstitious men, and enchanters of " simple people! tell me what hinders the foundations " of the tower begun by the commandment of the " king from being firm and stable? Tell me what " cause has moved you to advise the king that he " should sprinkle the mortar with effusion of my " blood, and that if this were done the work of the " tower would continue firm and fixed; as though " you would say that my blood would have in it that " strengthening virtue, and that all would hold pro- " perly together by the property and virtue of my " blood alone. You fantastic demoniacs! say what is " it that lies hidden beneath those foundations which " prevents them from standing firm?" When the magicians heard Merlin thus speak they all became

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afraid and ashamed, and knew not what to answer. Wherefore Merlin, seeing them thus confounded, turned towards the king, and said to him: "Make your "miners dig the ground under the foundations, and "no doubt they will find a lake of water, which is "the cause wherefore the foundations of the tower "cannot be firm." Which thing the king commanded at once to be done, and the pool or lake which caused all the instability of the tower was found, as Merlin had said.

On this account the king and his courtiers praised highly the foresight of the child Merlin, who, when he saw the king thus rejoiced, turned towards the necromancers, and said to them: "Oh! ye devilish seducers, "full of the pernicious poison of adulation, now tell me "what thing is there beneath this lake?" but the deceivers answered not his question, and remained dumb without saying one word, and stood in silence, quite terrified. Then Merlin said to the king: "Sire, cause "the water of this lake to be drained, as well by "machinery as by small conduits or streams, and you "will find at the bottom two hollow stones, within "which there are two sleeping dragons." Vortigern, who believed in the words of Merlin as divine, had the lake drained by his command, and there were found the two rocks where the dragons were, and then the king and all the courtiers, who saw this in their presence, marvelled much at the great science and power of prophecy of the child Merlin, and they said one to another: "Certes, he is a divine prophet, and hath in "him the nature of an angel, for it is all plain to us "from his words."

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Chapter LV.

How Master Geoffrey of Monmouth, who compiled this book from the British language in Latin, excuses himself concerning the translation of the prophecies of Merlín, saying in this wise:

"I had not yet brought to a close the work I had undertaken, namely, of translating the British histories from the British language into Latin, to the end of the reign of King Vortigern, when the publicity and rumours of the prophecies of Merlin spread abroad and awakened the interest of authors contemporary with me, wherefore being constrained by them, and especially by the Bishop of Lincoln, (a very religious man, and of great prudence, unequalled in kindness, benignity, liberality, and benevolence,) I consented to undertake in his service the onerous task of translating the prophecies of Merlin from the British into Latin, which, having been put into a form, I transmitted to the said bishop, with a letter of protestation, excusing myself from the heavy burden."

Here follows the tenour of the letter sent.

"Bishop Alexander,—My regard for your noble and virtuous character constrains me to translate the prophecies of Merlin from the British language into Latin, and I would have your holy wisdom to know that I had, in obedience to your commands, proposed in my own mind that I would complete the histories of the kings of Great Britain, if the Power Divine should permit thereof, before I did anything in explaining prophecies important and full of doubtful passages, and that afterwards, according to my feeble ability, I would have subjoined the form of the sentence of the prophecies of Merlin in the order of the original as well as I could. However, I am willing to conform

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to your will and pleasure. After mature deliberation, I have come to the decision that, my power being unequal to translate these prophecies into Latin metre and Phœbian modulation, I would interpret them to you, unacquainted with the language of the original, in an ordinary discourse. Now at the same time I am astonished beyond measure that you have deigned to commit such an exalted subject to me your poor servant, since within the limits of your jurisdiction you have many notable clerks more able than I, imbued with godly knowledge, and versed in history, much richer in and used to scientific meditations, and poetic fictions, adorned with Tullian harmony, in melodious and regularly-measured verses, which would furnish your understanding with recreation, pleasure, and delight. So are you yourself — I dare say it without shame — he among all the philosophers of Great Britain who could touch the noblest chords to accompany the sweetest strains of rhetorical verse, if it were not that your high pontifical office engages you in more important business. Since then it has pleased you that Geoffrey of Monmouth should sound the flute to the prophecies of Merlin, may it please you to grant your favour to his strains, and if any blemish or oversight appears in them, correct it with the wand of your muse."

(The translator.) What marvel then that I, feeble and dark through the obscuration of the flesh, which binds and oppresses my faculties, and increases the dulness of my poor and idle intellect, should put forward my excuses, most legitimate, when apologies are offered by this high Latinist, whose thoughts glow with harmonious colours and with golden words of Tullian splendour, his rhetorical excellence making my talent shrink as does the eye before the solar ray, covering itself with its lids. By ambiguous ecstacy, yea and the suspended construction of the sentences, and especially in those prophecies where Merlin gives his meaning by

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poetic fiction and under a metaphorical covering, which are unintelligible to my understanding, and invisible through the opacity of the body, for they exceed its capacity, and then by stronger reason it is very difficult to expound them in appropriate French, as the abundant and ready eloquence necessary to this is not given to me. But, nevertheless, my native Bourbon language, though rude, shall well suffice, please God, to make known, as best I can, the sense of the author, explaining it where it is obscure, more largely than his words suffice to convey the meaning. And even as regards those prophecies where the sense is obscured by a metaphorical and fallacious covering, I will explain them in easy and intelligible French, according to the extent of the faculty of my small intellect, by clear and distinct exposition; wherefore I pray all those who may read this book, that if they find in it anything badly said they will pardon it, and for what is good they will give God the praise.

CHAPTER LVI.

Here it speaks of the prophecies which Merlin delivered to King Vortigern; and first of the signification of the two dragons which issued from the stones of the drained lake, as is told above.

As then King Vortigern was sitting beside the pool to witness the wonders of the two dragons which appeared within their rocky caverns, and which the moment they scented air came forth, one of which was red and the other white; as soon as they saw each other they eagerly rushed upon each other, spitting fire and flame from their mouths, and uttering horrid cries. The white dragon was the stronger at the commencement, for he made the red one fly, and

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drove him to the edge of the pool. And when the red dragon had rested a little, he collected himself and returned furiously against the white dragon, so the battle was renewed between them more vigorously than before; and in a short time the red vanquished the white, and chased him to the extremity of the lake; and the red dragon remained in peaceable possession of the field.

King Vortigern, who was sorely amazed at this, begged Merlin to expound to him the meaning of the dragons and their fight. Then Merlin, with tearful eyes, rose up, and in the spirit of prophecy, said:—

"Woe unto the red dragon! his end approacheth, "and his extermination draws near, for his caverns "shall be occupied by this accursed white dragon, "which signifies the Saxon people, invited by thee "and called over from Germany. Dost thou hearken, "King Vortigern? And this red dragon signifies the "people of Britain, who shall be overthrown by the "Saxon white dragon, and then their hills shall be "made level with their valleys, and the waters "which run along the rivers shall be red with the "flow of blood which shall proceed thence, and the "culture of the Christian religion shall be effaced, "and the ruin of the churches where divine service "is done shall be made manifest; but finally the red "dragon"—this is the nation of the Britons oppressed by the Saxons—"shall recover itself most vigorously to "resist their tyranny, for the wild-boar of Cornwall "shall give them help,"—this boar was King Arthur,—"and trample their necks under his feet, and unto "his power shall submit the ocean isles, and he shall "possess the 'Saulz neis' (groves of Gaul); the house "of Romulus shall fear him, and his departure from "this mortal world shall be in doubt; his praise and "his glory shall be celebrated and spread forth through-"out all nations, even to the end of the world."

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I have already said that Merlin, at the commencement of this prophecy, spake the word "woe!" Now be it known that this syllable "woe!" has a signification of evil, for it betokeneth misadventure, mischance, malediction, and equivocation; and all these mishaps and misfortunes were to come to the Britons by the prophecy of this single word "woe!"

"To the royalty of this noble red dragon six men "shall succeed, who shall come of his lineage, but "afterwards shall arise the worm and German dragon "who shall be put down by the sea-wolf in the woods "of Africa."

This wolf was the king of Africa, who was then confederate with the Saxons and in alliance with them.

"And then again shall holy religion be effaced, and "there shall be a translation of the principal sees; "the dignity of London shall dispose the city of Ur-"clernie (Dorobernia), and the pastor of York shall be "resorted to in the kingdom of Armorica, and Menevia "shall be clothed with the noble pall of Legion "(Caerleon)."

These prophecies were fulfiled in the time of King Catherith, who sowed the seeds of civil war, as the history will hereafter show.

"And then the preacher of Ireland shall be dumb, "on account of the little child which shall grow in "the womb."

This was in the time of St. Augustine, when the British pastors would not obey him, to preach the faith of Jesus Christ to the Saxon people, by reason of the hate which existed and was yet growing in their hearts for grief of their native land whence they were exiled. Alas! said they, shall the seeds of the Divine Word be spread by us for the salvation of our mortal enemies, that they may be made possessors of our fatherland, trusty and glorious by services to God?

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No, forsooth! rather, if fortune would lend us her aid, we would bring them to their end by intolerable torments.

"And then a rain of blood shall come down from "heaven, and a raging famine shall torment mankind."

This prophecy was fulfilled in the subjection and expulsion from the isle of Britain of Caduale, (Catguollaun) who reigned beyond (south of) the river Humber, by the king of Northumberland, to whom he had denied the benefit of the paternal laws and treaties, and even those favours which they had in their young age always shared together.

"But when these marvels shall come to pass, the "red dragon"—that is, Caduale, Brian, and the other Britons driven from their country—"shall bitterly "complain, and regaining courage and hardihood shall "flourish by force of arms; but misfortunes shall "speedily overtake the white dragon; the sepulchres "of the dead shall be broken open; seven royal "sceptres shall then be crushed, and one of them "shall be sanctified."

This misfortune of the white or German dragon shall effect a most noble victory and worthy triumph, as they (the Saxons) at this time occupy and usurp all the sovereignty of this island, and the dominion shall be divided between them into seven kingdoms, and there shall be seven petty kings, who shall be all brought to the light of the catholic verity by the profitable preaching of the famous doctor St. Augustine; and in that grievous destruction which shall cause them to be driven from their homes and habitations, brought upon them by the aid given to the Britons by their Armorican brethren, one of these kings, called Ozimath (Oswald), shall be sanctified by his religion. And then there shall be slaughter, and doleful lamentations pitiable to hear. And this Merlin sets forth in the following sentence, where he says:—

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"And their bowels shall be ripped up; and infants "in their mother's wombs shall die. And this signal "torture of men shall follow in order that the natives "may be restored; and he who shall certainly do this "thing is the old man who shall sit on the brazen "horse, and keep the gates of London. And then shall "the red dragon return in his own strength, and shall "labour to recover his dignities."

This punishment of the Saxons Merlin calls signal, because by it the Britons, the rightful possessors, obliged by poverty to hide themselves in dark corners, shall be restored to their own inheritance by force of arms, by the prowess of King Caduale, and also by the aid of the Armorican Britons; and this king after his death shall be set up in a statue of copper on a brazen horse, as will appear in the sequel of this history. Then it follows in the text:—

"And then upon the red dragon, because of its ini- "quities, shall fall the avenging thunder of the Creator, "which shall destroy all the fields and their cultivators, "and shall subject them to grievous torment, and great "mortality shall overtake the people; it shall desolate "the nations, and the remnant shall leave their na- "tive home and cultivate the ground in foreign lands. "And the blessed king shall prepare the fleet, and shall "be numbered with those in the court of glory."

That is to say, that after the prowess of the Britons shall have recovered their native abode and rightful territory, and the glorious blessing of peace shall have banished all foreign wars, the miserable Britons, having become ungrateful through prosperity, shall fall again into voluptuous and detestable vices, not acknowledging themselves to have been restored to their fatherland through the goodness of the Almighty; and because of this the vengeance of our Lord shall come upon them, so that they shall be obliged to leave their country destitute of inhabitants, and they, with their King Caduualadrech (Catgualart or Cad-

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wallader), blessed through his deeds, disconsolate and desolate, shall have to sail over to Lesser Britain; and then the white dragon, of whose seed there shall still be some remains after its destruction by King Caduale, shall rise from under the tributary yoke of servitude, and, looking upon the island so greatly desired, shall evoke from Germany her daughter, that is to say, brothers, friends, and companions, who shall cross the sea and again usurp the island; and their accursed race, feeling in itself the deceits of Saxon treachery, is conspicuous to this day; for certainly, by my good truth, I think that there is neither religion, vow, faith, oath, nor fear of God that can bind or restrain the fickleness of these English, in whom is rooted the perfidy and natural wickedness of their Saxon fore-fathers, who owe their virtue, power, or dominion only to their inhuman cruelty and their treacherous intolerable perfidy. And then the noble King Caduualadrech shall be summoned to the royal court of the glorious Trinity, for the angel of our Lord shall set him bounds that he cannot pass over. So shall the Saxons of the island be crowned, but not without grievous trouble, which shall arise to them from the two children of King Caduualadrech, and from the remnant of the Britons, who shall retire into Wales and torment them and their successors, by the space of 150 years, by great and sore battles. This is what Merlin means in the following text, where he speaks in this wise:—

"And then shall be the miserable desolation of the "kingdom, and the fertile harvest fields shall be con- "verted into willow beds."

That is to say, that the cultivated fields shall remain untilled, for thorns, briers, junipers, willows, and bushes shall grow there instead of corn and crops.

"Again the white dragon shall rear his head and "summon the daughter of Germany, and all our "curtilages and gardens shall be filled with strange

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' seed; and then the red dragon,"--that is to say, the few Britons who remain in the island,—" shall crouch " towards the extremities of the pool,"—by which Merlin means the extremities of the island, as Wales, which is at one of the corners, and thither the Britons shall flee and hide themselves,--" and the worm of " Germany shall be crowned in the island and the " kingdom; and the prince of chivalry,"—that is to say, Caduualadrech,—" shall be buried, for our Lord shall " set him bounds beyond which he cannot pass, and " then the island shall continue in a state of war " for 150 years,"—that is to say, the Saxons, who are intended by the white dragon, after they shall have usurped the kingdom,—" shall reign 300 years; and " then shall the north wind arise and cut off the " flowers that the soft zephyr has produced; and there " shall be (gilding) in the churches; and the edge of " the sword shall not cease to be used, until the white " dragon shall hardly be able to regain his caverns."

That is to say, that after the English, who are the issue and come from the Saxons, shall have held the kingdom of England for the space of 300 years after the termination of the war between the remnant of the Britons who crouched in the corner of the island in that quarter which we call Wales, whence they are named Welsh, the white dragon shall hold the kingdom of England in great tranquillity and prosperity; and from the year of our Lord's incarnation till that time there shall be accomplished 1,028 years; and from the exile of the Britons, till then, 450 years. And for so long the English shall persist in their natural pride, through a long continuance of good fortune, but afterwards, for their vices and iniquities, our Lord shall allow the wheel of adversity to turn upon their chiefs; for a noble duke, zealous in the faith of God, shall cross the sea from France with a great army, and shall

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constrain the English by force of arms to betake themselves to their caverns, that is to say, their fortresses; nevertheless finally the English regaining their vigour shall fight and obtain victory, but the decimation of Neustria, that is to say, of Normandy, shall lend him aid; that is to say, that the duke shall take with him the tenth part of Neustria, his native country, and shall have right in Great Britain through a marriage; and he shall destroy the race of the Saxons, and shall cleanse the curtilages and the arable fields; so shall he restore them to the Britons; and the remnant of the Saxon race he shall place in bonds of servitude, for their present fortune is proof thereof; and by golden chains they shall bend their mother, that is, the earth, which is the mother of all living things, and which the ancients called a goddess, because she administers abundance of good things to all mortals for the sustenance of their lives. And this is the meaning of Merlin in the text which follows:—

"For the plague and vengeance of our Lord," says he, "shall come upon treachery."

This is to be understood of the white dragon.

"It shall vigorously renew its strength for a time, "but the decimation of Neustria shall hurt it, and then "there shall come a people, with their ensigns in coats "of iron, who shall take vengeance for its iniquity, and "reinstate the rightful cultivators in their lands and "possessions; and then shall appear the ruin of the "foreign people, for the seed of the white dragon shall "be rooted out of our curtilages, and the remnant "of the generation shall be placed under the yoke "of servitude, for they shall bear the decimation of "slavery."

And afterwards the citizens shall not remain long free from vice, wherefore their sovereignty again shall perish, and the foreigner shall be again placed in honour, with long continuance of prosperity.

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And then says Merlin:—

"Afterwards shall succeed two dragons of which the "one shall be extinguished through envy, and the "other shall return under the shadow of his name."

That is to say, that in the time when England is enjoying great happiness, two powerful barons shall succeed to the kingdom, but the one shall put the other to death secretly through envy, and then under false and treacherous pretences, and by superstitious and sophistical divinations, shall recover his renown. And then says Merlin:—

"The lion shall succeed to the leopard of gladness, "through whose roaring the Gallic towers and the "barons of the isles shall tremble."

I believe that this was the Prince of Wales, otherwise called *Pie-de-plomb;* the "Gallic towers," are the great lords of France, all of whom he made to tremble, especially at the time when he defied King John, and fairly defeated him in battle at Poictiers; for certainly there was not then in all the kingdom of France a city, town, tower, castle, or fortress, as I have somewhere heard it related, that did not tremble at him.

And then follows:—

"And in his time shall gold be extracted from the "lily and the nettle; and silver shall abound and "flow, and run down from the nails."

Good Lord! how the nails of the merchant citizens and burghers of this kingdom of France sweat for silver at this day, and make it flow and run down! and how you see them vexed and pillaged by grievous and unjust acts; for they are too often fleeced either by imposts or by loans, and through misery are led to the commission of various crimes, and exhibit actions contrary to the better feelings of their hearts. O how many things, if I dared to speak the truth, could I write, which often make my head to ache! For I see nothing now in this kingdom but desolation and

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sorrow, rapine and calamity; justice is dead, righteousness hath fled, reason sleepeth, no one cares or thinks of the public good, except to exterminate and destroy it by deplorable miseries; they invade our churches, and sedulously cause many to disinherit them by pecuniary extortions, by new inventions, and frivolous illusions. But Merlin gives the reason of these vices, thus saying:—

"And the feet of the barkers shall be cut off."

It is true that every one holds his peace and keeps silence; no one dares say a word; truth has taken flight; and for my part I firmly believe that there are many noble chevaliers, esquires, and other men of influence who, through their avarice, and the gain which they have made of the king or of others, dare not or will not tell the truth; wherefore they shall be damned for ever, with the devils, in the pit of hell. And then Merlin says,—these lords shall enjoy, as it were, peace; that is to say, that the prudence of human brotherhood shall consolidate the torment, for it will forbid the effusion of blood.—And he says afterwards that the alliance between them shall not be a faithful one, for their seditious hearts shall always be rancorous, because of their first hate. And then says Merlin, that in this age—

"The round shall be made half."

That is to say, that the monarchy of the realm, which is round by true obedience to the sovereign lord of the kingdom, shall be made half because of division, for the plague of civil war shall dissever them, and divide the royal diadem into two crowns or kingdoms,—

"And then shall perish the rapacity and exaction of "the vultures, and the teeth of the wolves shall be "blunted."

The vultures are animals living by rapine, and signify the tyrants who wrest and plunder the sub-

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stance of the people, and who shall then be corrupted and subverted by their iniquities; for the prince of justice shall reign, and shall break down the rapacity of the treacherous tyrants, who, like wolves, devour the substance of the poor innocent people. Then says Merlin:—

"The whelps of the lion shall be transformed into "sea fishes."

By the whelps, which are malicious creatures, full of treacherous tricks, caressing their masters with the tail and snarling at them with the teeth, are meant deceitful flatterers, who gain the heart of the lion by treacherous blandishments in order to do injury; so they shall be changed into sea fishes, for they shall be banished from their country for their vices, and shall become sea pirates, where the fish shall devour and eat them. And Merlin says, that—

"Afterwards the eagle of the lion shall be vivified "on the mountain of Moran."

This lion shall be Angloiz (Englist), who for his cruelty shall be killed with great torture, but his eldest son, who is represented by the eagle, shall be reared in the mountain by the favour of some tyrants, in order that by him the people may still be tormented. And then it follows in the text of Merlin:—

"Venedocia shall be red with maternal blood, and "the house of Corineus shall slay the six brothers."

That is to say, that during the time when England shall be occupied by six princes, who shall all call themselves kings, because all six shall be children of a king of England, the duke of Lesser Britain, who shall proceed from the House of Corineus sometime the companion of Brutus, shall cross the sea, and slay all the six princes by force of arms; and there shall be the greatest slaughter in Venedocia, whither they shall flee to obtain help; but the Armorican duke shall follow them, and there shall discomfit them, and

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they shall be all cut to pieces, they and their people; wherefore the ground shall be quite red through the shedding of their blood, and the people of the country shall weep because of the great slaughter. But to avoid the fury of the Armorican Britons, they shall turn to our Lord with prayers and orisons, and shall send to the duke, who shall be moved by their pitiful groanings, desiring to reign, after the example of his ancestors, by natural love, not by violence or tyranny, in a country deserted by its citizens. Wherefore he shall graciously conciliate his subjects more than any others, and assemble a marvellously great army, and trusting in good fortune, shall take his boldness from the teeth of the boar, and shall pass the heights of the mountains, in order to bring back and subjugate to the dominion of the Britons all the neighbouring and adjacent islands, as Hibernia, Scotland, and the others, for they took their origin from this kingdom, but differences had taken them away from it. Then Wales and Albania, scorning to submit to his dominion shall collect a great company of armed men, and cause great bloodshed of the duke's people; but the duke shall put a bridle in their jaws, and shall commission a baron of Breton-Armorica, who shall bear the eagle in his hands and on his armour, which eagle he shall gild by the triumph of his victories, and shall subjugate the enemies to the jurisdiction of his lord the Amorican duke. And this is the meaning of Merlin in the text which follows, where he says:—

"After the house of Corineus shall have slain the "six brothers, the isles shall be drowned in nightly "tears, and each one shall be called to all things. "[Woe to thee, Neustria, because upon thee shall be "poured out the brain of the lion, and with mangled "limbs shall he be banished from his native soil. Pos-"terity] shall endeavour to fly up to heaven, but the "favour of the new comers shall be exalted. Pity

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" shall harm the cruel doer till he shall clothe himself " with the memory of his progenitor, and being girded " with the teeth of the wild boar he shall tread the " sovereign heights of the mountains, and the helmeted " shadow; Albania, shall be indignant, and having called " her neighbours she shall cause great bloodshed, and " into her jaws shall be put a bridle, which shall be " forged in Armorica, and the latter shall gild the " eagle with broken alliance, and rejoice in the third " building of the nest."

And then says Merlin :—

" And the little roaring whelps shall wake up, which, " instead of following the chase that they used to " have in the woods, now hunt in cities and within " the walls, and they shall make a great slaughter " of those who resist, and shall cut out the tongues " of the horses, and shall load with iron chains the " necks of the murmurers."

That is to say, that after the good duke shall have happily ended his life, the tyrants who are represented by the whelps shall raise their heads, and shall come out of their dark places, misleading the people, like dogs hunting wild beasts in the woods to devour them, so will these tyrants do by just men within the walls of cities and towns; and the noble opponents they shall crush for their resistance with great bloodshed and dreadful captivity; the tongues of men who stand firm shall be cut out, for they shall be corrupted, and shall hide the truth; but after the fury of the tyrants shall be appeased, these malefactors being destroyed and quite annihilated, the nobles and the people shall be converted to God, and then shall the island of Albion be, as it were, quite renewed. And this is what Merlin conveys in the following clause, where he says:—

"And the times of their ancestors shall be renewed."

That is to say, in good morals. And then says Merlin :—

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"And thence from the first to the fourth, from "the fourth to the third, and from the third to the "second, the thumb shall be bathed with oil."

That is to say, that their thumbs and their hands, which have plundered the substance and exhausted the strength of the innocent, shall be reformed, and anointed with oil of reason and pity. Good Lord! if the thumbs of earthly princes and of their officers, now full of rapacity and theft, (if I durst say it,) were now bathed with this good oil of mercy, I believe, without saying more, that all would go on better. I could say much here and comment if I would, but I pass it over at present for the sake of brevity. And then says Merlin:—

"And the sixth from Hibernia shall come and shall "overthrow the friends, and shall change the woods "into plains, and again unite divers portions into "one, and so shall be crowned with the head of a "lion."

That is to say, that there shall be born in Ireland a prince keen in battle, who shall be one of six brothers, and for this reason Merlin calls him the sixth. He shall cross the sea and come into Great Britain with a large army, and by his valour he shall conquer many provinces, and he shall raze many buildings to the foundation, and shall build many handsome places, wherefore the woods shall be so diminished that they shall appear plains; and all the provinces and peoples that he conquers he shall put into one kingdom, and he shall be crowned over it, and shall bear the lion on his armour; and in his youth he shall be cruel and abandoned to all vice, but in his old age he shall be converted, and shall live very holily, so that his soul shall take its flight to the heavens. And then says Merlin, in the passage which follows:—

"His beginning shall be disorderly, and his affection "captivated by vain things, but his end shall take "its flight with him to the heavens, and he shall

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" restore the seats of the blessed,"—that is, those of Paradise; " and also he shall restore the sees of the " pastors of the holy church which had been destroyed " by the wars, and shall put fitting pastors in them, and " he shall clothe two cities with palls, and shall bestow " on them virgin gifts."

That is to say, that he shall restore several churches, and augment them by handsome gifts. He shall found two cities, in which he shall establish two notable convents, one of monks and another of nuns, who shall serve our Lord in the performance of the Divine worship—

" Wherefore his soul shall be placed with the blessed " in Paradise."

Afterwards Merlin says:—

" He shall penetrate everything, and shall raise up " the ruins of his poor people, and shall be as the " lynx."

The lynx is a small animal, but it has a sharper and keener sight than any other; so shall this noble king have; through his merits he shall succeed with the blessed. This valiant king, who shall be called the lynx, shall be so prudent, and shall in himself possess such great discretion, that by virtuous example he shall show plainly the ruin of his own people. And this king shall be very wise and courageous in battle, for he shall conquer the whole of Neustria, and subjugate the Romans. And this is the meaning of Merlin when he says:—

" For by him in due time shall Neustria lose its " isles, and be despoiled of its former dignity." Then follows: " And then the citizens shall return into " their island, for civil dissension shall arise among the " foreigners."

That is to say, that in the reign of this valiant king, who shall be called Lynx, over the island of Great Britain, the mortal venom of civil dissension,

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which has caused the decline of many nations, shall spread among the foreign people who shall then be left in England, and the natural citizens shall recover a part of their lands and rightful heritage. Then says the prophet:—

"Then the old man sitting on his white horse shall "disturb the river of Pieronne, and with his white "wand shall build up a mill above it."

This sentence says figuratively that he who shall succeed the Lynx of justice, when white with the snow of old age, considering the opportunity of conquering Britain through the civil war of the princes of England, shall arrest the river of Pieronne, and shall turn away from the death of sin in order that he may not run amidst the darkness of this world, and therefrom shall build a mill of virtue to stir up the minds of the sleeping and idle Britons, and to grind at the mill of life, that they may employ their affections and virtuous powers to recover their country entirely, for until they shall have rooted out their old iniquities by a virtuous life they shall not obtain the monarchy. And this Merlin shows in the text which follows, where he says:—

"Caduualadrech shall call to him Caduvach (Conan), "and shall take Albania into his alliance; and then "shall be the slaughter of the foreigners, and the rivers "shall run with blood; the Armorican fountains shall "break up, and Brutus shall be crowned with the "diadem; Cambria shall be filled with gladness; the "powers of virtue shall flourish; the island shall be "called by the name of Brutus; and the name of the "stranger shall perish."

Merlin means to say, that when the prince of virtue, whom he figures by the King Caduualadrech, (who is numbered with the saints, as has been said, for a bound was set to him beyond which he could not pass,) shall call forth the assistance of the kingdom of Conan of

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Armorica, which was conquered by Maximian (Maximus), and which we now call Lesser Britain, then taking with him the aid of the Albanians, whom we call the Scotch, he shall pass over into the island and destroy all the English, so that by the shedding of their blood the land and the rivers shall be dyed red; for the courageous powers of the Armorican fountains shall display themselves in military prowess, and the noble and virtuous prince, who shall be of the lineage of the noble King Caduualadrech, shall be crowned with the dominion of the isle of Great Britain, and the Cambrians, whom we call Welsh, shall be filled with sovereign joy because of the exaltation of their old Armorican brothers; and Cornubia, that is Cornwall, long depressed under foreign jurisdiction, shall flourish through warlike valour, and then the island of Great Britain shall recover all her former dignity, and the name of her original founder; and the name of the English shall perish. And then Merlin says:—

"From Conan shall spring a warlike wild boar, who "within the Gallic (that is to say, the French) forests "shall exercise the sharpness of his tusks, and shall "cut down all the great forests or powers, and shall "grant security and defence to the common people. "This prince shall be dreaded by the whole world, "for the Africans and the Arabs, seeing that he con-"quered the Spaniards, shall fear him."

This powerful prince, who shall descend from the lineage of the noble King Conan of Armorica, shall be hardy as the wild boar, and this device shall bear upon his shield; he shall recover all the ancient sovereignty of Britain; he shall cross the French sea in great force, and shall subjugate all the great French lords; he shall impose his dominion over the whole of Spain, and shall extend the prowess of his arms even into Africa and Arabia, which territories and kingdoms he shall make tributary; and still, notwithstanding his

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warlike fury shall be very bitter and revengeful towards foreign princes, he shall nevertheless be gentle and gracious towards the common people, and shall be their shield and haven of safety. And afterwards Merlin says:—

"To him shall succeed the wanton goat,"—that is to say, filled with luxury,—"who shall have a golden "beard and silver horns; and from his nostrils he "shall emit so great a smoke that all the land shall "be darkened by it; peace shall be in his time, and "through the fertility of the land shall the ears of "corn be full. And the women shall become like ser-"pents in their gait, and in all their motions shall be "filled with pride. The castles shall be renovated, and "the luxurious arrows of dame Venus and of Desire "shall not cease to wound."

Merlin means to say, that after that noble prince of chivalry, figured by the wild boar, shall have completed his human pilgrimage, that is to say, the voyage or journey allotted to man, the goat shall succeed him. This shall be his bastard son, begotten in luxurious delights beyond the bounds of the marriage tie. This bastard shall be valiant, chivalrous, and wondrously hardy in arms; he shall be rigorous in maintaining justice without bending to either side, and without mercy; thus the renown of his rigorous justice shall render him so formidable that there shall be no one bold enough to oppose him or devise treason against him. This is the reason why Merlin says, "Peace "shall be in his time."—But these noble virtues shall be much obscured in him by the shadows of three vices, which shall have the dominion over him. The first, is,—"He shall have the golden beard,"—by pride, which makes the human heart appear gilded by inordinate pride of demeanour and presumptuous pomp.—"And "he shall have horns of silver,"—that is to say, of greedy tyranny and fructuous or thievish rapine. He

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shall be a goat in natural condition, for from his lascivious and stinking breath the fetor of his nostrils shall o'ershadow all the island in the voluptuous delights of luxury, for silver conducing to mortal delights, and the brutal and shameful life of a king reigning after the fashion of a stinking goat,—luxurious, of disorderly life, frequenting women superfluously beyond the bounds of reason,—these shall stimulate the minds of princes and people to let fly the arrows of luxury, to which they are sufficently inclined by nature; and because of this shall men be inclined or moved to luxury even as goats, and women, by their dishonest conversation, shall become as serpents. And then says Merlin:—

"And the fountains through them shall be turned "into blood, and there shall be battle between two "kings for the love of the lioness of Stafford."

That is to say, that the undue, unreasonable, and shameless frequenting with women shall be so bestial that their disgraceful and stinking luxury shall be the occasion of great war and bloodshed among the barons, so that the island shall be quite desolate, and filled with tears for the shedding of human blood. And this Merlin expresses clearly enough in the following passage, where he says:—

"And the whole land shall be filled with fornica-"tion, and man shall know no bounds to debauchery."

And then he says:—

"And all these three ages shall come ere the kings "buried at London shall be exposed to view."

Merlin means to say, that the three ages of which he has just spoken, namely, the first, in the divine vengeance, and the exile of the Britons from the island (in the time of King Caduualadrech, when the King Alain presided over Armorica) for their vices and misdeeds; the second, in the restitution of the crown of England which shall be made to the Britons by the

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favour of fortune, fatal to them in the end, for a plague from heaven shall fall on the pestilent heads of the English, because all their life shall be given to the death of sin; the third age shall see the Britons, through prosperity and favour, fall into the brutality of lust, that is to say, into the infamy and shameful reproach of this same sin.

The author says that an age is the space of a hundred years, so this people would have much to suffer before the time that they were converted to virtuous deeds, as were many of their predecessors who lived justly and holily. And it is this which Merlin expresses clearly enough in the following passage, where he says:—

"And then shall return the sharpness of famine; the "deadly pestilence also shall return; the citizens shall "mourn the desolation and misery of the cities; but "the fifth wild boar who shall come over shall recall "to their pastures the scattered and divided sheep, "and his breasts shall be food to the hungry."

This passage of Merlin means that the noble prince, partaking the qualities of the wild boar in daring and high courage, and who shall even bear it on his shield, flourishing through glorious merits, shall reform and virtuously strengthen his poor people in our Lord by his beneficence and good works, and shall restore to them their paternal country which they shall have relinquished in their adversity and evil fortune, and his breasts shall be food, that is to say, that his voice shall be spiritual food to those who desire to solace their thoughts in our Lord. Afterwards Merlin says:—

"And his tongue shall quench the thirst of those "who shall be tormented with it."

That is to say, that his good words and sound instructions shall quench the sinners' thirst for iniquity, and—

"From his breath shall flow the rivers," says the pro-

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phet, "which shall water the bodies of those who shall "till the lands."

That is to say, that the impotence and adversity of the unfortunate sufferers shall be sprinkled with the water of the rivers of his benign mercy. Then says Merlin:—

"And besides this, above the tower of London there "shall be a tree which with only three branches "shall overshadow the whole island with its leaves."

That is to say, that the king of London, who shall reign after the virtuous wild boar, shall have three sons, bold and valiant, who after his death shall assume and divide all the sovereignty of the island; but one of them shall stir up war against the French, and shall be overthrown, for the French shall obtain victory over him, nevertheless they shall not have his dominion, but his two brothers shall occupy it. The disunion of these brothers and their long continued success shall evoke civil war; and they shall destroy each other; finally, one of them shall be slain with a great multitude of his subjects, and the whole sovereignty shall remain with the victor. And forasmuch as the war shall have wasted the country and bereft it of inhabitants, this victor shall invite into the island several foreign races to inhabit and cultivate the lands thereof; and the liberty of the native labourers of the island shall be lost, for this king shall oppress his natural subjects, and promote the foreigners, through which the island shall lose the name of its original founder, and the name of the stranger shall be exalted. And this is the meaning of Merlin where he says:—

"But from one quarter shall come the hostile "Boreas, who by his blast shall carry away the "third branch, which shall be on his side, neverthe- "less the two others shall obtain his place till the "one shall destroy the other through the multitude "of their leaves."

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That is to say, of his people or of his great riches, which shall stimulate him to aim at all.

"Then shall it harbour strange birds, and those "of the country shall lose the name,"—

That is to say, the former inhabitants of the island,—

"For the fear of its shadow shall cause them to "lose their free flight."

Merlin says that—

"To him shall succeed the Ass of iniquity, who "shall be careful to coin gold and silver, but he shall "be slothful against the rapine of wolves."

That is, this ass (so named from his condition and nature), who shall succeed to his father, and shall have given the island the name of the foreigners, shall be slow to execute justice against the tyrannous and thieving wolves which devour the substance of his poor people, but what is worse, he shall support them by granting them favour, and consenting to their wickedness, for he himself shall be the actor in all exaction and iniquity. However, Merlin says:—

"And then the sea of Severn shall flow by seven "ports, and the river of Oste (Usk) shall be hot for "the space of seven months, through which all the "fish shall die; the baths of Vado (Bath) shall be-"come cold, and the healing waters shall engender "death."

The sea of Severn, that is, the mundane carnal pleasure which shall then reign, and shall take its course through seven ports of the seven regions of the island, so that the whole land shall bear the shame and weight of this sin. The river of Usk is naturally cold, so too is it with the Britons, who are cold and frigid, yet by the influence of their vices and filthy lust they are heated and burning. So all its fish shall die; that is the simple people who only seek their living, for they shall not be able to endure the injustice and the iniquity of their princes. And then the baths of King Bladus shall become cold,

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even as in our own time the catholic Christians, who ought to be warm and fervent in charity and the flame of virtuous life, have fallen into the darkness and coldness of vice. But some through meritorious works shall remain firm and constant in the catholic faith, and shall prefer dying as martys to following the vicious and miserable life of wicked sinners; and these shall be crowned with the waters of salvation. And London shall weep for the lives of the blessed, for 20,000 Christians shall then suffer martyrdom; by whose blood the water of the Thames shall be dyed red. And this Merlin figures by the waters, and then says:—

"Then shall London weep for the death of 20,000 "persons; and the river Thames shall be turned into "blood, and those who shall be oppressed with sor- "row shall be called to the nuptials of adversity, "and their cries shall be heard even to the moun- "tains of the Alps."

That is to say, even unto heaven, for just and innocent blood cries for vengeance before the throne of the divine majesty; and in thus saying Merlin terminates the first portion of his prophecies.

CHAPTER LVII.

Here follows the continuation of the prophecies of Merlin the Prophet.

AFTER Merlin had taken breath and recovered his strength, which had been exhausted by the length of his discourse, he said:

"Three fountains shall be opened in the city of "Goyntoine (Winchester), whose streams shall divide "the island into three parts. He who shall drink of "the first shall have long life with great prosperity,

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" neither shall his body be afflicted with any malady. " But he who shall drink of the second shall die " through the sharpness of continual hunger, and " pallor shall sit on his countenance. And he who " shall drink of the third shall perish by sudden death, " neither shall it be possible to subject his body to " burial, but the attendants desiring to conceal its " horrors from beholders shall cover it with divers " coverings."

By these three fountains the prophet would have us understand three modes of living in this mortal world. The first is the contemplative life of good catholic Christians, who by the grace of our Lord live virtuously in the exercise of their holy religion; and these shall never experience misfortune, or the languor of sickness, for through the grace of the Holy Spirit they so exercise themselves in the contemplation of eternal joys, that earthly tribulations and mortal calamities are to them a fruit of pleasant life. The other two fountains signify two lives, which indeed should rather be called death than life, because of their perpetual darkness and wretched lingering. The first shall be the thievish life prompted by avarice, and habituated to rapine: it is defaced by pallor and deformed by hypocrisy, feigning abstinence; as water accursed, black, and full of deadly poison will render those who drink it pale and dreadful looking in the eyes of beholders, so by their avarice the hearts of the Winchester people shall be inflamed to do all iniquity, even to eternal death, if they be not sprinkled with the water of the fountain of piety; for many Winchester people shall be overwhelmed by sudden death as a divine punishment for their sins. The third fountain signifies the contagious plague of wantonness, which shall pollute the people of Winchester, but they shall be punished for it according to their deserts; and the plague-spot shall appear in their bodies before

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the whole world; for because they will not be chastened nor repentant by any example of religious faith, or by preaching, but will yet persevere in their vile sin, the sword of heaven shall descend in such a manner that both before and after their death they shall be so loathsome and so horrible that nothing living shall be able to come near them, and the earth itself refuse to receive them, but will deny them burial, and it will be impossible to cover them with earth, because they have wilfully committed against God, the Creator, the offence worthy of excommunication and eternal damnation in hell. And still more, it shall be impossible to apply as a covering to these bodies any earthly thing but it shall itself immediately receive the infection of smell, which shall be dreadful. This is what Merlin expresses in the following passage, where he says:—

"And whatever material substance may be put "upon these bodies it shall take their form, for the "earth shall be turned into stones and ashes, and the "ashes into water, when they shall be thrown upon "them."

That is to say, that all things which shall be put upon these bodies to hide them from the divine vengeance shall immediately lose their own nature, and be transformed into the abomination of those very bodies. And then Merlin says:—

"And from the city athwart the forest of the Thames "shall a maiden be enlightened, who shall administer "the mildness of her cure, who when she shall be "led near the borders of these streams the fountains "shall be dried up by her breath alone, and she shall "restore them by the virtue of her health-bearing "fluids."

That is to say, that this maiden shall be enlightened with the virtue of wisdom by the grace of the Holy Spirit, and shall declare to the people their iniquities,

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so that by her preaching they shall unburden their consciences to God with great affliction in their hearts and abundant shedding of tears; and so by her breath alone, that is to say, by her divine exhortation, the wicked lives of sinners represented by fountains shall dry up.

And then says Merlin:—

"And she shall carry in her right hand the Cale-
"donian forest, and in her left, the barbicans and
"other defences of the walls of the city of London."

This maiden shall carry in her right hand the verdure of the forest, that is to say, the divine commandments of our faith, which are always blooming and flowering, and in her left hand she shall carry the warlike appointments of the city of London, that is to say, the severe penances which sinners must perform to counteract those things that stimulate the flesh and the temptations of the infernal enemy, that they may more easily obtain remission of their filthy and abominable sins. And all her virtuous steps shall be sulphurous, burning with the severity of penance, which shall emit double smoke kindled by virtue; one shall be of preaching, to call sinners to repentance, and the other shall be of prayer for their amendment, to obtain for them the pardon of their sins from our Lord. And her steps shall be food for sinners, and from her eyes shall flow abundance of tears because of the condition of the people, and her sweet voice and fruitful preaching shall fill the whole island with tears, and with the pitiful groanings of poor sinners. But the king, who shall have ten children, being filled with the enemy of man, and indignant at being corrected and reproved by a woman, shall put her to death; and she being dead, the wicked people shall immediately resume the life of darkness and of vice. And this is what Merlin means in the following passage, where he says:—

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"And wherever she shall go she shall make sul-
"phurous steps, which shall smoke with a double
"smoke, and this smoke shall arouse the Ruteni;
"and food shall be formed under her steps; and piteous
"tears shall flow from her, and she shall fill all
"the island with a dreadful cry, and she shall be
"slain by a sceptre, that is to say, a king with ten
"branches."

That is to say, a king who shall have ten children, of whom four shall be kings reigning over four parts of the island; but the other six shall be rapacious, wicked, and cruel tyrants, who shall make war as long as they live. And this Merlin says under the shadow of figure; for says he:

"Four branches of the sceptre shall bear golden
"crowns, and the other six shall be turned into bugle-
"horns, by whose pernicious and horrible sounds the
"three islands of Britain shall be stirred up."

That is to say, Londonia, Cambria, and Albania; and these six tyrants shall fill them all with the blood of their inhabitants. And then says Merlin:—

"And the woods of Danemia shall be stirred up,"—

That is, a province so named,—

"Which shall break forth, saying, as with a human
"voice, 'Come, come, Cambria, and say to the city of
"'Guintoine (Winchester) that the earth shall devour
"'her, and shall transfer the pastoral see from her to
"'where the ships come to harbour.'"

That is to say, that the cities of the province of Danemia, being provoked to fight with those of Wales and Cornwall, shall besiege the city of Winchester, where shall be the stronghold and refuge of the tyrants, and shall quite destroy it, and grievously trouble the tyrants in it, but shall show mercy to its poor; and having razed it to the foundations, Hericius, accompanied by many people, shall transfer the metropolitan see from this place to the border of the neighbouring sea, and there

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shall found a handsome city, adorned with many churches and ennobled with 600 towers; and the life of the new citizens shall be so pleasant and virtuous that many people shall leave their own dwelling-places, and shall go to live there, for it shall be very rich, and abundant in all good things, because of the sea coast; and it shall be very excellent, because of its noble edifices. And this Merlin means in the following passage:—

"For," says he, "the members of Guintoine shall follow the army"—of Hericius, truly those that shall have escaped destruction. And then Merlin says:—

"For the days draw nigh when its inhabitants shall "perish,"—

This is to be understood of the tyrants,—

"As the nobility of wool, where the variety and "beauty of the colours show it; then the noble city "shall be ruined by the perjured race."

That is to say, that the pomp, and pride, and superfluity of splendid clothing, and robes of various colours, and the other vices that shall prevail, shall be the cause of the destruction of the city of Winchester. And afterwards he says:—

"And then the ships shall rejoice."

And it follows:—

"And there Hericius shall build, being laden with apples,"—

That is to say, accompanied by a great number of people,—

"At whose smell the birds of many woods shall fly together,"—

That is to say, that many men shall leave their lands, and shall come to live in this new city because of its liberties,—

"For it shall be well situated in a good place, con-"venient for everything; and it shall be adorned and "strengthened with six hundred towers."

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And then says Merlin:—

"And London shall be envious thereof, and shall "enlarge and increase her walls, making them three "times stronger than before; and she shall make "a channel for the river Thames, so that it shall "surround the city; and the fame of this work shall "cross the Alps; and meanwhile Hericius shall hide "himself with all his men, and shall make sub-"terranean passages."

That is to say, that he and his burgesses, considering the envy that the people of London and others shall bear towards their city, shall keep themselves on their guard, and shall lay up all things necessary in case of war, so that if it happens that any one should attempt to assail them, they should be able to defend themselves against their enemies. Then Merlin says:—

"At that time the stones shall speak."

That is, men virtuous, strong, constant, and firm as stones, shall speak to reprove the wickedness of the people. And then says Merlin:—

"And the sea which is between France (? Britain) "and Gaul shall be contracted into a narrower space, "and on each shore shall one man hear another, and "the land of the island shall be enlarged."

That is to say, that the sea of vice shall retire from its banks, because of the voice of the holy men who shall then flourish by miracles and noble virtues; and they shall preach in France and England, and shall convert the people to well doing.

"And the land of the island"—that is to say, the kingdom of Great Britain—"shall be enlarged;"—for many countries which had withdrawn from it shall return; but this thing shall not be till after the English have been destroyed, and the island shall have quite recovered the name of its original founder, duke, and master; this was Brutus, from whom it obtained the

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name of Britain; and Britain it shall again be called. Afterwards, Merlin says:—

"And then shall be revealed the hidden things of "marble."

That is to say, then shall be disclosed the thoughts of men which are as hidden as marble stones; for the dissolute habits and disorderly condition of men cannot be corrected or rectified in the way of reason because of human obstinacy; and for this cause Merlin says in the following passage:—

"Gaul shall tremble with fear,"—because of the cruel tyranny of the Britons, for all their doings shall be clothed with deceit and inhuman wickedness. And then says Merlin:—

"And after these things the Ardea,"—that is, the female of the heron, a common enough bird which dwells about the pools and streams and lives by plunder,—"shall issue from the Calaterian forest, "and shall go round the island for the space of half "a year, and at the eighth cry that she shall make "she shall fly."

This Ardea, which is a royal bird, represents divine grace, which shall by exhortation entice the hearts of the Britons by many signs and examples to forsake their sins. This Ardea was wont to go round the island for the space of half a year, for the devotion and purity of conscience of the good inhabitants have made him remain long; but the iniquities which shall come upon their heads, rooted in obstinacy, shall make her fly at the eighth cry, and affliction of the Saviour shall be manifested on the Britons in order to amend their transgressions, and it shall be continued upon all mortal seed. This is the meaning of Merlin in the following text, where he says:—

"And all the fowls and all kinds of birds shall "accompany her and overrun the cultivated lands,

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" and shall devour all the crops of the seed thereof, " from which shall follow a great famine and grievous " mortality."

That is to say, that after the divine vengeance shall have destroyed the crops and the fruits of the earth, the Britons shall nevertheless continue in their error and the obstinacy of their detestable vices, and the vengeance shall turn on the inhabitants of the island, and they shall be tormented with horrible mortality by famine and pestilence. And then says Merlin:—

"And when this great pestilence shall have ceased, " a bird detestable for iniquity shall go into the " valley of Galalias, which then shall be exalted into " a mountain, and on its summit shall be planted " an oak, and therein it shall build its nest, in which " it shall lay three eggs, from which shall spring three " animals, the fox, the bear, and the wolf; but the " fox shall devour its mother, and shall put on the " head of an ass, and then when it shall have taken " it it shall frighten its brothers."

This bird shall be a wicked tyrant, full of all iniquity. He shall be wise, subtle, and of malicious ingenuity; and this is represented by the bird, which in its beginning shall be of low estate and evil conversation; but he shall carry off in his malice a high lady, begotten of royal lineage, which is understood by the valley of Galalias, whom this tyrant shall exalt with great riches. And he shall build a very strong castle upon a mountain, and shall hatch three eggs; that is to say, he shall beget three male children on his wife, and they shall have the natures and properties of the three aforesaid animals, and shall bear them as their devices. The eldest shall be malicious and treacherous as the fox. After the death of his father he shall devour his mother, that is to say, the earth, which he shall lay waste with fire and cruel slaughter; and all his ways shall

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show that he has the head of an ass, which has neither feeling nor understanding. His brother shall resist him with an armed band, but it shall avail nothing; for he shall destroy his lands, and subjugate them to himself, and shall drive the others out of the kingdom, so that the sovereignty of the island shall remain entirely with him. And his two brothers shall cross the sea, and shall go to seek aid and succour from the wild-boar, the duke of Normandy, who, having heard their piteous complaint, shall grant them aid and support, for he shall cross the sea, accompanied by them, with a great army of noble and valiant chivalry. This is what Merlin conveys in the following text:—

"And the fox shall make them fly after he has "defeated them in battle. And they shall go into "Neustria, and shall assemble a great army, and the "tusked wild-boar shall cross with a great fleet to "meet the fox; but when the battle shall have begun, "the fox shall pretend to be dead; wherefore the "wild-boar, moved with pity, shall dart among the "carcasses of the dead to draw him out, but the fox, "which shall do this deceitfully, shall bite his foot so "severely that he shall fall down; then he shall leap "upon him, tear off his ear and his tail, and then "return to his caverns."

Merlin means to say that after the duke of Normandy, represented by the wild-boar, shall have arrived in the island and conquered the wily and malicious tyrant by force of arms, this treacherous fox shall make feigned alliance with the duke, because he cannot resist him; and in consequence of this alliance the duke and his army shall behave foolishly, and shall go wandering here and there through the country in several parties; but the treacherous fox, keeping wide awake, shall have his people quite ready, and when he perceives the separation of the duke of Normandy's

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men and their negligence, and sees that he has place and time suitable for rushing upon the Norman duke, he shall attack him in suchwise that he shall tear off his ear, that is to say, all the great barons of his army, which are figured by the ear, and he shall bite his foot, that is to say, that he shall slay his infantry, for he shall find the duke's armed men wandering through the country in companies, and shall put them all to death with great cruelty. And when the duke shall find himself thus deceived by the treacherous fox, he shall ask assistance from the brothers, the bear and the wolf, whom he shall, by the prowess of his arms, have restored to their honours. And this is the meaning of Merlin in the following passage, where he says:—

"But the wild-boar, seeing himself deceived, shall "command the bear and the wolf to restore his lost "members,—"

That is to say, that they shall assist him to revenge the death of his men,—

"Who, when they understand the cause, shall pro- "mise to restore to him two feet and a tail, that of "them he may make new members for himself."

That is to say, that they promise him to make his army again complete with cavalry and infantry, which composed the two first battalions that were slain and cut to pieces by the tyrannical fox, and a rearguard of their people, figured by the tail, that by the means of this effort he might avenge the fox-like treachery.

"This promise," says Merlin, "will pacify the wild- "boar, who expected the restoration of his members," —that is to say, hoped to avenge his men;—"but the "fox," says Merlin, "shall descend from the mountains, "transform himself into a wolf, and come towards the "wild-boar by way of advising; and as soon as he "shall be near him, while he is off his guard, he

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" shall craftily devour him, and there shall enter into " his body the strength of the wild-boar."

That is to say, as soon as this tyrant shall be aware of the preparations of the duke, he shall descend from the mountains clothed with the armour of his brother the wolf; and shall come by night into the tents of the wild-boar, where he and his people shall be received by the duke of Normandy and his followers, supposing that this is the wolf come to assist him; but as soon as this wicked tyrant shall get into the camp, he shall go to the pavilion of the duke and slay him; and then he and his people shall cry, "Betrayed! betrayed!" and thus treacherously they shall kill all the people of the duke. This defeat shall make the fox famous throughout the whole world, as the wild-boar had been before. After this slaughter he shall cause his followers to equip themselves in the armour of the Normans. And Merlin says, that—

"He shall wait there for his brothers, who shall know " nothing of the defeat; and as soon as they are come" —with the intention of assisting the duke—" he shall " slay them with the strength of his people, and shall " be crowned with the head of a lion,"—that is to say, in pride and ferocity. And then says Merlin:—

"In his days there shall be born a dreadful serpent, " which shall be manifested in torment to the dead, " and with its great length shall encompass the city of " London, and shall devour all those that come out " of it."

That is to say, that another prince in the time of this fox shall stir up a war against him, for he shall be very cruel and treacherous; he shall besiege London, and torment all those who come out of it. And afterwards Merlin says:—

" But then the mountain ox shall take the head of " the wolf, and shall whiten his teeth in the violence

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" of the Severn, and shall collect the flocks of the " Albanians and Cambrians, which shall drink till they " dry up the river Thames."

Merlin would say that when the prince, represented by the serpent, because of his venomous courage, shall have besieged the city of London, there shall come a knight born of royal lineage, who is therefore called the mountain ox, for the royal lineage is among the families of the island as a mountain in feats of arms. What Merlin means by the head of the wolf, which shall take arms in the violence of the Severn, is the Scotch and Welch knights. And then he shall come into Cornubia against the prince which thus troubled the city of London, and shall fight with him on the river Thames, and the serpent-like tyrant shall be defeated and all his host shall perish, and the greater part shall be drowned in the river, for they shall think to cross it to escape from death, and the number of the drowned shall dry up the river between its banks. And when the tyrant shall see himself thus stripped of his power, he shall call the ass to battle. This ass shall be a very wicked warrior, puissant in arms, rude, and of a brutal nature, who shall lead with him another with a long beard, lascivious as a goat, and these with great exertions shall plunder the land; but the good knight, called the mountain ox, bold and fierce as a bull, crafty and malicious as a wolf, shall be incensed against them, and shall go against them and defeat them, and they shall all be put to death; and their bodies shall remain without burial, devoured by the beasts and birds; but, finally, the good mountain knight shall be betrayed, and burnt in the castle which he shall have built in the mountain Uryane, which is beyond the river Humber. And this is the meaning of Merlin in the text which follows:—

" And then," says he, " the ass shall call the goat " with the long beard, and shall change his form,"—

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which before was soft and delicate through effeminate pleasures, by carrying the grievous and unaccustomed burden of battles. Then he says :—

" But the mountain ox shall be incensed, and " summon the wolf."

This shall be his son, malicious and crafty in arms, who shall become the leader of his father's army. And then Merlin says :—

" And in order that he may be merciful in cruelty, " he shall devour their flesh and their bones."

Yea, for after the battle the carcasses shall be devoured by the beasts.

" But he shall be burnt in the mountain ;"

That is the mountain ox.

" And his companions shall be changed into swans, " which shall go on dry land as on water, and shall " devour the fishes and swallow up the men."

Merlin means, that after the death of the good mountain knight, all his knights, soldiers, and servants shall become sea-robbers, and shall go among the ships, plundering the merchants whom they shall find here and there; and likewise shall they do on the land, for they shall steal cattle wherever they may be found. And this Merlin expresses clearly enough in the passage which follows, where he says :—

" When old age comes upon them they shall be- " come sea-wolves; they shall plan battles and collect " ships, and carry off gold and silver in no small " quantity."

And then again Merlin says :—

" And the waters of the Thames shall again flow " in their own channel, according to their nature."

For after the destruction of the serpent-like tyrant by the mountain knight the inhabibants of London shall destroy all the works which he had executed during the siege to turn the river Thames from its course. Then says Merlin :—

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"And its waters shall swell beyond the accus-
" tomed bounds, and the force of the water shall in-
" vade and subvert all the opposite mountains."

That is to say, that the citizens of London, with all those who remain on the river Thames, after they have seen themselves delivered from all their enemies by the mountain knight, shall become so proud that they shall stir up war against all their neighbours, and place under their jurisdiction all the provinces of the island by force of arms, and even the fountain Galaez, which is the country of Wales, so full shall they be of avarice and covetousness. This is what Merlin says in the following passage:—

"And by fraud it shall subjugate the fountain
" Galaez, and shall be quite full of wickedness and
" treachery. And they shall summon the Venedotians
" to battle."

For because the cruelty shall exceed the limits of war the people of the island shall call the Venedotians to their aid; and the strength of the Scottish woods, that is to say, the Scottish knights, shall assemble to battle with the warriors, men chosen among the malcontents, who shall be in alliance with the men of London. And there shall be slaughter so great, that the ravens, kites, and other birds shall flock from distant regions to eat and devour the bodies of the dead. And this is what Merlin means in the following passage:—

"And the strength of the woods shall assemble with
" the rocks of the malcontents, but the ravens and
" the kites shall come upon them, and shall devour
" the bodies of the slain."

Then says Merlin,—

"And upon the walls of Gloucester a toad shall
" build its nest, and in its nest there shall be brought
" forth an ass, which shall be nursed in malice and

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" stimulated to fraud; and having seized the royal " crown, he shall terrify the people by his horrible " braying. And in his days the mountains shall " summon the pastures, and the provinces shall be " despoiled of the woods and forests."

By this venomous toad, Merlin means a knight venomous from the ill-will which shall be in him by reason of malice. This knight shall beget an ass, who shall be his son, called an ass on account of his rough brutality; he shall be cruel and unreasonable; his father shall instruct him in all wickedness from his youth, and especially in deeds of arms; and as soon as he is of full age he shall stir up wars, and shall obtain the kingdom; but it shall not be without great effusion of the blood of his citizens. In his time the mountains shall be destitute of pasture and of corn, and the forests of trees, that is to say, that the towns and castles of the island of Great Britain shall then be ruined and destroyed by the wars and tyrannies of this ass. And afterwards Merlin says this:—

"And then there shall come a worm which by his " fiery breath and the vapours emitted from his mouth " shall burn up the trees, and from him shall proceed " seven lions, which shall be disturbed by the heads " of goats, and by the stench of their nostrils they shall " corrupt women, and make them all common, so that " the father shall not be able to recognize his own son, " for they shall grow wanton like brutes."

That is to say, that the worm (which represents a baron of England, who shall be very wicked, for he shall waste as it were the whole country by fire and sword in order to obtain the crown), in the end, after many battles, though he had but an humble origin, shall be crowned with the diadem of the kingdom; and after his coronation he shall burn the trees, that is to say, he shall put to death all the greatest lords

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of the kingdom of England; and he shall have seven sons, represented by the seven lions, who shall follow the nature of their father, and shall cause their poor people to suffer many evils. They shall be infected with idleness, through the rest that they shall take when they find themselves to have overcome all their necessities. They shall be disturbed by the heads of the goats truly; for through the great abundance of riches that they shall have, they shall think of nothing but carnal pleasures; and by their loathsome wantonness they shall disgrace the whole island; for others shall imitate them, so that the women shall be utterly corrupted, and throughout the island all shall be bastards and prostitutes, insomuch that the father shall not know his own child. And then Merlin says:—

"And there shall come the giant of wickedness "and treachery, who shall terrify the whole world by "his looks and the horrid glare of his eyes, but the "Dragon of Ingromie (Worcester) shall exalt himself "against him, and labour with all his power to kill "him; and they shall fight together, and the dragon "shall be vanquished and spoiled, and carried into "the high places, and when he is there he shall erect "his tail and shall lash the disarmed giant; but the "giant shall take fresh courage and greatly annoy the "dragon, but he shall hold him so straitly coiled "with his tail that he shall die."

This giant shall be a powerful prince of the kingdom of England, bold and marvellous in arms; he shall subjugate all the other princes of the kingdom; he shall be spiteful towards the people, for his whole pleasure shall be to see them slaughtered before his eyes. But the people, oppressed by his tyranny, shall stir up the fell dragon, a knight of the blood royal, who shall collect a great army and fight against this wild-boar, and they shall have a great quarrel and many fierce battles; but the strength of the giant shall obtain

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the victory, and the dragon shall be constrained to flee and retire to the lofty mountains, where he shall rally and wait to learn the intentions of his enemy. And when he shall see the gigantic host of the foe, surfeited with wine and viands, sleeping quietly and securely, believing their enemies to be entirely defeated, he shall go by night with the men that he has into the camp of the giant, and put all to the sword; and the giant himself shall be wounded to death, but not without great loss to the followers of the dragon. And then Merlin says :—

"And ere long he shall be succeeded by the cruel "wild-boar, who shall vex his people with great "tyranny."

This is to convey, that the giant aforesaid shall have two sons, strong, bold, and brave in arms. The eldest is represented by the wild-boar, because he shall be wonderfully courageous. The other Merlin feigns to be a bull, because of his great hardihood, for he shall be wonderfully daring. His brother, the wild-boar, who shall succeed to the crown, shall vex his people by great exaction and robbery; but the noble duke of Gloucester, who shall be benignant and virtuous as well as bold and brave, moved with compassion for the poverty of the people, shall stir up war against this wild-boar, and they shall have a great quarrel with many fierce battles; but in the end the lion of Gloucester shall triumph in a most noble victory, and shall put under his feet, that is to say, under his jurisdiction, the cruel boar. And then all the noble barons of the island shall join themselves with him, that he may take the crown out of the hands of the tyrants. This is what Merlin means in the following passage :—

"And then he shall torment his people,"—says he,— "but,"—to restrain his malice and cruelty—"Gloucester "shall send forth the lion."

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That is, the duke of Gloucester, who shall bear the lion on his armour,—

" He shall defeat the boar in divers battles, and in " the end shall trample him under his feet; and the " lion shall make war to obtain the kingdom, and " shall go over all the land of the nobles. But into " this quarrel shall come the bull,"—brother of the boar,—" who with his right foot shall drive him into " divers places."

That is to say, when the bull shall learn the death of his brother and the seizing of the crown, he shall be greatly enraged, and shall collect a great army, and shall go against the duke of Gloucester, who shall bear the lion, and shall have taken the crown, and he shall fight against him in a pitched battle. At length, through the prowess and courage of the bull, the lion shall be defeated, but he shall escape from the fight, and shall flee into dark and desert places to avoid the boldness and treachery of this bull. And when the bull shall know that the lion has fled, he shall pursue him; but perceiving that he cannot overtake him, he shall alter his course to destroy the country. And he shall lay siege to the city of Exeter; and all the nobles of the island shall rush upon him, they having a wise commander versed in all the stratagems of war, and named Reynard; the battle shall be great and bloody, but the nobles shall obtain victory; the bull shall be slain, and his flesh shall be given to be devoured by birds. And this Merlin conveys in the passage where he says:—

" But afterwards the bull shall break his horns " against the walls of Exeter, and the fox shall take " revenge upon the lion; and the flesh of the bull " shall be consumed by the teeth of the fox."

Then Merlin says:—

" But she shall be encompassed,"—that is to say Exeter,—" by the serpent of Lincoln, and his presence

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" shall be witnessed by the dreadful hissing of many " dragons, who then shall vex themselves and gather " together, and destroy one another."

That is to say, while the nobles sojourn in the city of Exeter, celebrating great festivities and congratulating themselves on their victory, the duke of Lincoln, a serpent by nature, very tyrannical, and sprung from the family of the giant above named, shall collect a very cruel army, and go to besiege Exeter; and his people and his great strength shall be much feared; for many dragons shall join him; that is to say, many degenerate barons, not imitating the nobleness of their predecessors, but through covetousness submitting themselves to his dominion. Afterwards their banner shall become very formidable to the whole kingdom, for they shall vex and destroy each other; that is to say, as soon as their leader is dead, the same avarice that made them submit to the dominion of the tyrant shall make them vex themselves, that is to say, fight to obtain the command. And in these wars there shall be a great slaughter of the people, and especially of the foreign soldiers. And this Merlin sets forth in the following passage, where he says:—

" Some shall fight against others with borrowed " talons."

These are foreign aids, such as hired soldiers; but at length one of those six dragons, which are six brothers, shall obtain the crown, and shall slay all his brothers in battle, except one, who shall flee; and then he shall assemble a great host, and have great battles against his brother; but when he shall perceive that by force of arms he cannot prevail against him, he shall be reconciled to him by a feigned peace, and when he sees that his brother has dismissed his men, and that they are gone, he shall slay him treacherously; and he shall be crowned over the kingdom, and shall send into exile all those who gave aid

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and support to his brother. This is what Merlin says in the following passage:—

"Because he shall have wings, and shall fight with "borrowed talons against the non-winged,"—

He means against those who shall have the common people in their company;—

"And all the other dragons shall come to the battle "and shall slay each other, except one, which shall "escape, and shall succeed to the kingdom, and corrupt "those who shall still murmur. He shall transfix the "body of one with his sword, and sever his head "from his body; and by a cloak of dissimulation he "shall overreach another; and the rest he shall drive "to the extremities of the kingdom."

And then Merlin says:—

"Afterwards the lion shall come roaring with great "fury; greatly shall he be dreaded, and he shall "unite five portions of the land into one, and shall "possess the people alone."

That is to say, that this prince, bold as a lion, shall be very vigorous, powerful, valiant in arms, and a wondrously just judge; and he shall restore to his kingdom the provinces which have been separated from it by the civil wars of his predecessors, and shall obtain the full sovereignty of the island with great prosperity. And then Merlin says:—

"Afterwards the giant of the black colour shall shine, "and he shall make the white people to flourish."

That is to say, that this noble king shall be as a giant through his fierce bearing. He shall shine through virtuous manners and excellent works, and, as Merlin says, shall make the white people to flourish. Truly; for all the people of the island, who shall have been a long time in great sorrow and tribulation through war, shall be restored to peace and good works by this noble giant. And afterwards Merlin says:—

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"And then the princes shall be bowed down and "enervated through pleasures, and their subjects shall "be changed into monsters."

That is to say, that this good king shall destroy and extirpate the tyrants of his kingdom, but a great portion of them shall fly to the sea, where they shall do great mischief; for they shall plunder all the merchants sailing upon the sea, and shall devour all sorts of prey, as sea monsters naturally do; and they shall appoint among them a duke who shall bear the lion on his armour. The duke shall commence tyranny and dire slaughter among the inhabitants of the island. And this is what Merlin conveys in the following passage:—

"And among them," says he, "shall be born the "lion, which with inhuman cruelty shall be dyed," —that is to say, by the effusion of human blood,— "and shall be oppressed in mind," says Merlin, "by "him to whom he submitted himself." That is to say, he in whom he had the greatest confidence shall slay him, in order to obtain his land and all that he has. Then says Merlin:—

"But a charioteer of York shall quiet and appease "tyrannical oppression, for having driven away the "followers of his master, he shall draw his sword, and "shall slay the duke; and his chariot and his body "he shall hide towards the east, and shall fill the "tracks of his wheels with his blood."

This charioteer shall be a knight who has been all his life in the service of the duke of York, master of the pirates and who bore the lion; wishing to avenge the death of his master against him who has treacherously killed him, he shall arm a great number of men, and put them in large wine-butts upon chariots and carts, and lead them to a certain place where he knows the tyrant to be living privately; and as soon as they are arrived they shall suddenly leap out of the barrels, kill the tyrant with all his company, and

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inter his body in a part of the island which looks towards the east. And then Merlin says:—

"There shall issue out of the dead tyrant a sea-fish, "which, roused by the hissing of a serpent, shall "engender with him, and there shall be born three "furious bulls, which, after they have consumed and "devoured all the pastures, shall be changed into "trees. The first shall carry a scourge of vipers,"—

That is to say, venomous torture. This is to be understood of the tyrant who was to be killed by the armed men carried in barrels on chariots; of him shall be born another wicked knight, who shall resemble his father in all mischief and treachery; he shall fill the land and the island with tears, and destroy all the parts of it that are near the sea; then he shall espouse a lady instructed and skilled in all craftiness, which is figured by the serpents; and he shall beget on her three sons, who shall be the most wicked that ever were born in this island. These shall waste and destroy all the fruits of the earth, and shall torment the inhabitants by grievous exactions and abominable tyranny, as well by slaughter as plunder and intolerable vexations. But God, who is the sovereign judge, shall punish the brothers by sending upon them the deadly venom of civil war, wherefore they shall kill each other through wicked covetousness, shamefully, according to their deserts. And then Merlin says:—

"And to them shall succeed the husbandman of "Albania, who shall have no need of serpents at his "back, for he shall use the land only to subvert it; "and, in order to blast the fruits thereof, he shall "labour to spread venom, so that noxious weeds may "grow instead of corn, and the people shall fail through "the deadly plague of famine; and the walls of the city "shall be desolate."

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This husbandman of Albania, by wearing a mask of hypocrisy, shall be made king, after the death of the three tyrants, and is therefore represented by the husbandman. But as soon as he is in possession of the kingdom, having taken with him some of the accomplices of the tyrants who preceded him, he shall openly display the faithlessness and great wickedness of his heart; for he shall vex the people, and waste the fruits of the earth; but the plague from heaven shall fall on his people in such a dreadful manner, that the cities shall become desolate. And this Merlin represents where he says, And there shall be no need that serpents appear at his back; for the divine vengeance shall crush the greater part of the people; and when he shall see that his people are thus dying, and that the fields and waters are loathsome and disgusting, because of the multitude of unburied corpses lying in them, he shall retire into the city of Claudius, where the good Catholics have retired, and shall take from them medicine for his sins, performing severe penance; and he shall cause the gospel of our Lord Jesus Christ to be preached to the people; and he shall rebuild and restore the deserted churches; and by these means the plague from heaven shall cease; and the whole island shall be restored to virtue and good morals. This Merlin conveys in the following clause:—

"And the city of Claudius," says he, "shall be "given for a remedy; and she shall interpose between "the nurse and her trouble; for she shall carry the "dose of medicine, and in a short time the island "shall recover."

And then Merlin says:—

"Two of his sons shall then obtain the royal sceptre, "and the dragon shall supply them with crowns,"—

That is to say, that he shall have two sons, who shall be crowned over two portions of the island, and

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shall be cheerfully obeyed by the Britons who shall be in the island, which Merlin means by the dragon. And then Merlin says:—

"But another shall come afterwards, who shall ride "a flying serpent, who being destitute of arms shall "cut his neck and body from his tail, and at his "cry the seas shall rise, and presently fear shall "begin to shew itself in the other dragon, and it "shall join itself to the lion, and by grievous battles "they shall distress each other."

This dragon, which shall so arise, shall be the Anglo-Briton people, of whom the remnant, having taken courage, shall ride a flying serpent, that is, treachery and inhuman cruelty; and because of this, fear shall begin again to show itself in the other dragon, that is, the Briton people, who shall form alliance with a noble duke bearing the lion; so they shall collect a great army, and shall go against the English; and they shall have many cruel and murderous battles together; but a proud knight, figured by the sea monster, who shall be duke of one of the maritime districts, shall come upon the two armies, and destroy a great part of them; and the two royal brothers shall be killed, and all their people shall submit to the ducal sovereignty of him bearing the arms of the lion; and then this duke shall pursue the English fiercely; but there shall come a virtuous prince into their armies, who by the softness of his words shall bring them to reconciliation. And the lion shall be crowned by universal consent, and he shall reform the kingdom wisely, and appease discord throughout all its provinces, and shall reign vigorously through justice. And this Merlin says in the following passage:—

"But the rage and fierceness of the sea-monster "shall entirely prevail, and then there shall come a "man with cymbals and harps, who by his sweet

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" and melodious playing shall appease the rage of the " lion. Then shall all the nations of the kingdom be " pacified, and they shall prepare for the lion the seat,"—

That is to say, the kingdom or the crown,—

"And he shall weigh the nations, and extend his " dominion into Albania."

Afterwards Merlin says:—

"And then there shall be great sadness in the " northern provinces; and he shall throw open the " doors of the temples, and the sign-bearing wolf " shall conduct the legions, and surround Cornubia " with his tail."

That is to say, that during the reign of the duke who bears the lion, the provinces of the north, as Scotland, Wales, and Ireland shall scorn to obey him, and therefore they shall collect an army, and choose for their duke a warrior crafty and malicious as a wolf; then they shall stir up war against the duke of Cornwall, because he has made alliance with the duke who bears the lion; and they shall ravage his country; but the Cornish duke having collected his people, and being assisted on all hands, shall cause himself to be taken in a carriage, although he shall be grievously sick; and he shall go to meet his enemies; and when his men see that notwithstanding the weakness of disease he fears not to commit himself to the danger of fortune, they shall abandon themselves likewise, and be so animated in their hearts, that all shall become as wild boars; wherefore they shall defeat their enemies, whose duke shall be drowned in the river Severn. This is the meaning of Merlin in the passage which follows:—

"The knight," says he, "shall resist them in a " chariot, and he shall change his people into a wild " boar, and the boar shall ravage the provinces, but " at length he shall hide his head in the river

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" Severn; and then the lion shall embrace the man,
" and they shall be as one."

That is to say, the king bearing the lion on his armour shall go to visit the knight, the duke of Cornwall, to congratulate him after his victory; and they shall be friends together all their lives. And afterwards Merlin says:—

" And the brightness of gold shall blind the eyes
" of the beholders, and silver shall rejoice in the circuit
" of the island."

That is to say, that the kingdom of England shall be in great prosperity under the sovereignty of this lion, so that the whole island shall be resplendent with the great riches in gold and silver, because of the strict justice and long peace that have been in it; but long repose shall turn their thoughts towards wickedness, they shall be blinded by their great riches, so that they shall become polluted and defiled. This Merlin says in the following passage:—

" Mortals shall be intoxicated with the diversity of
" winepresses."

Truly they shall be intoxicated with earthly riches, and shall regard nothing else; for their eyes shall be closed by them, and they shall lose the knowledge of the Creator, and shall turn their faces towards the earth like dumb beasts. And this Merlin clearly conveys in the following passage:—

" Having forsaken heaven," says he, " and cast it
" behind them, they shall look to the earth, and turn
" their faces from the stars; and shall confound their
" courses; and the fruits of the earth shall then
" dry up."

Truly they shall be dried up; for as all things take their origin and birth from God, and from heavenly influences; and as all earthly things have been created to serve man and support his frame, which things always at first receive their vigour from the influences

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of the planets and other stars, these, on account of human nature being perverted into bestiality, shall refuse to afford sap and nourishment to the herb and fruits of the earth; wherefore they shall wither without bearing fruit; and the earth shall complain to the Creator, saying, "O most glorious Creator! to whom "every power in heaven and earth and hell yields "obedience and humble submission, since it has pleased "thee to appoint me as attendant and nurse to all "mortals, what shall I do, since I have no bridle to "restrain their wicked dispositions, and so they fall "into vice, disregarding thy holy law and thy holy "commandments? Tell me in what I have trans-"gressed thy holy command. Wherefore dost thou "leave me now bereft of those virtues which adorned "and clothed my body with verdant robes woven "with flowers of divers colours? Thou seemest to "deny and take from me that which thou gavest me "of thy free bounty when thou didst create me in "the beginning. Lord! execute, I pray thee, thine "anger, and take vengeance on those who, by means "of their sins, have brought this dishonour upon me, "so that I may no longer remain naked and despoiled "of my strength and power." Merlin says that the marvellous sight of this drought and sterility which shall be displayed in the earth, the universal mother, because of the horrible crimes of mortals who shall destroy it, shall be considered a miracle; and this he says in the following passage:—

"For this the celestial bodies shall be filled with "indignation, and they shall deny and withdraw their "strength from the herbs and trees, and their virtue "from the branches and roots; and the strangeness "of this thing shall be a miracle to me and a horror "to all beholders."

And then Merlin continues,—

"For at this time the splendor of the sun shall

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" fall before the amber of Mercury, and Stilbon of " Arcadia shall change his shield, and the helmet of " Mars shall call the wanton Venus; and then the " helmet of Mars shall forge the shadow, but the rage " of Mercury shall transgress the bounds; Orion shall " unsheath the flaming sword, and the horse of the " sun shall crush the clouds."

This passage is very obscure and difficult to me; however, I think that Merlin means to say, that when mortals shall neglect the knowledge of God and of his divine service, and shall misapprehend the virtues and powers of heaven, uniting themselves in love of terrestrial, mortal, and mutable things, without any sure haven, subject to the caprices of the wheel of fortune, they fail in justice, which sustains states and kingdoms, preserves them in the light, and keeps them in a firm and stable condition, as does the sun this lower world; then will justice languish in great sadness, and fly to the fountain of glory, from which she always receives grace, that is, to the high and excellent Trinity, where all virtue takes its beginning. O God! if the queen of justice is pale and colourless through languor, where shall the light of truth crouch and find a hiding-place? Surely she shall be as one shut up in darkness, and shall disappear through tyranny. This Merlin represents by the languor of Mercury, which is a planet situated in a circle of the heavens having its aspect towards those who possess beautiful language, fluency, and eloquence to express truth in elegant terms. And in saying that justice and truth shall languish, who is he that shall be able to resist the poisonous arrows of this dolorous world? certainly none, for these are the only shield and defence of mortals. And therefore Merlin says that the Stilbon of Arcadia shall change his shield, and the sign of Sagittarius, which is situated in the zodiac, and has power and influence over

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furious men, shall have full dominion, so that his arrows shall be scattered throughout the world; and this Merlin makes known, when he says that the helmet of Mars shall call dame Venus, and his helmet shall cast a shadow. O Venus! most detestable vice! O abominable filth and fetour which shall then have spread over the lineage of Mars, the god of battle, and which shall reign, enfeebling the virtues of Mars; that is to say, the warriors, who ought to possess vigour through great courage, strength of body, military power, virtue, prudence, industry, daring, and many other excellent qualities. But the nobles that shall at this time reign in the island of England, shall be so blinded and lulled to sleep in the loathsome vice of luxury, that they shall lose their renown, and all the virtues that pertain to nobility. O wicked sin, wilt thou never cease! Certainly not till all the wisest have been polluted, and subjected to the darkness of impoverished captivity and servitude through their evil works and deceptive iniquities or vain desires. Then Merlin says that Orion shall unsheath the flaming sword; that is to say, like Orion, which is the point where the sun rises and appears in the way of a new birth at the end of twenty-four hours, and after we have suffered the darkness of night, brings us the joyous light, which gives force and vigour to all mortal things, as is manifest in respect to the herbs which have shrunk and died through the cold of the night, and which, as soon as the rays of the sun supervene in the morning, re-erect themselves and return as the dead renewed to life. Alas! the princes who shall reign in this time ought all to be like Orion, in bearing to their people the splendour of unity, peace, and concord, with the light of justice; but no doubt they will do quite the contrary; for, infected with the pernicious crimes of this world, instead of justice they will bring rapine, taxes, subsidies, distress, and all

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the unreasonable and unlawful exactions of tyranny. And instead of peace they will bring the discord of battle, slaughter, and all the vices by which towns become deserted and dyed with the blood of their inhabitants by flaming swords of cruelty and inhuman violence. And this Merlin represents by the horse of the sun crushing the clouds. These are earthly princes who ought to be horses of justice, but who destroy the clouds of the earth, that is, the cities and towns. And afterwards Merlin says:—

"And then the gentle Jupiter shall go out of his "lawful paths, and Venus shall leave the lines which "are appointed to her, and the high planet Saturn "shall decline through pallor, and his scythe being re-"stored he shall destroy mortals, and the number of "the houses and stations of the heavenly bodies shall "weep; and Gemini, that is, the planets, shall undergo "a suspension of their usual embraces; and the beam "of Libra shall hang obliquely till Aries has recovered "the straightness of his horns; the tail of Scorpio "shall engender thunderbolts and tempests, and Cancer "shall join in rancour against the sun; and then Virgo "shall mount the back of Sagittarius and obscure her "virgin flowers; for the chariot of the moon shall be "troubled and darkened; the arks of the Pleiades "shall open,"—

These are the stars that engender rain,—

"And the goddess Ariadne shall break into weeping. "But the gods shall lift up the seas; and the winds "rise up against the stars in dreadful storms; and "together they shall make a sound marvellous to "hear."

By this prophecy, whoever will thoroughly sift it will clearly understand and perceive that it has reference to the end of this present world, and the signs which shall happen before the day of judgment. But I pass by this for the present for the sake of brevity,

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for it would be too lengthy a business to explain fully all the particular parts; so I shall offer another and briefer interpretation, for it is my opinion that by the gentle Jupiter is represented one who has a kind and benevolent regard to those who are appointed to high dignities and offices, as kings, dukes, and earthly princes, who ought by compassionate regard, clemency, and benignity to flourish among the common people as Jupiter does; but they shall be at that time beyond the bounds of reason. The cause shall be Venus, who is an amiable planet, having her aspect towards those who are beautiful, amorous, and united, and who willingly indulge in deeds of wantonness, of which the great barons shall all be full at that time, though they ought to be living in the midst of their people as a faithful mirror without spot. But this wicked life of wantonness so shameful and disreputable, having taken up its abode in the bodies of the earthly princes who shall then reign, shall not continue in this world long unpunished; for Saturn, the lofty planet, shall cruelly waste and destroy mortals with his scythe. Saturn is a planet higher than all the others, and is very evil and adverse to every thing. He has a malignant aspect, and his strength goes to engender mortal plagues to all living creatures; and therefore there shall be hirelings who shall live under his strength, as tyrants ready to slay and crush all poor living creatures with pain and intolerable torture. This planet, because of his evil nature, produces marvellous plagues in this world, as winds, tempests, and mortalities, for he is cold and dry. And if the malice of his nature be not tempered by virtue, and the opposition of other planets, nothing in the world can fructify or live in this lower world; and therefore it is that our Lord suffers this planet to reign in its strength, because of the sins of the world; the plague of pestilence shall be so great, and the deso-

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lation so dreadful, that the powers of heaven shall weep at it; for although the angels and spirits glorified in the joys of Paradise cannot experience grief or tears or any other sorrow, yet they rejoice in the sanctification of nature, and it is a blessed contemplation to them to see the seats of Paradise filled; also they mourn in some way at the opposite, and pray God for us when they see that we have much to suffer for our sins. And therefore Merlin says that the heavenly bodies weep over human misfortune, through the absence of the joy aforesaid; for the twelve signs of the Zodiac shall leave full sway and the whole government to the seven planets. By these twelve signs I would understand the twelve powers of the soul; that is to say: the five corporal or natural senses, and the five intellectual powers, which are situated in the head, together with the will and the understanding, which ought to turn by the signs of the circle of reason. But all their works shall then be full of the filthiness and pollution of the seven mortal sins, wherefore the earth, the sea, and the winds shall lift themselves up against the heavens, and, complaining of human nature, they shall make a dreadful and marvellous noise, as being indignant at suffering and bearing its iniquities. If we would more deeply consider the meaning of this prophecy, we should find that it approaches most nearly to the signs and the light of the great day of judgment, that shall manifest the glorious resplendent sun of righteousness, distributing to each according to his merit and desert, after the resurrection of the dead, as I have intimated before; but in order to this it would be necessary to write the greater part of astrology, and because my understanding could not well reach to the explanation of so high a speculation, I pass it by, and leave it to those who are more clearsighted than I. But it appears to me that, in effect, the words of

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Merlin display their truth in great sorrow at this day; and this will appear to all who have a sound and true understanding. Alas! when I see in this noble Christian kingdom of France the hearts of the noble barons and knights shrouded in darkness through their vices, and those who were appointed to guard the fountain of justice, to open and impart it generally to all, as well the small as the great,—when I see them blind and deaf, as we may now see them; for it appears plainly to all the world that they do not wish to open the path of justice to those who ask and earnestly implore it; wherefore so much evil comes to pass every day; and I fear yet more will happen. Certainly when I think of it my heart trembles, and I sigh with painful groanings.

Alas! and this kingdom used to enjoy justice on its shining throne; and there flowed to it and adorned it all foreign and barbarous nations, to obtain right and reason against evil doers; but now they say that the fountain of justice is dried up and lost in France, and she is scorned by foreign nations. Verily I do believe that the souls of the Counsellors of France who now reign, seculars, as well as clergy, who hold their peace and are silent notwithstanding the great improprieties which happen every day before their eyes, shall be damned for it eternally in the deep pit of hell, with the infernal devils, who shall torment them for ever.

O God! we have a prophecy which says that the kingdom of France shall remain in vigour as long as justice reigns in it, and, when it shall fail, the kingdom shall turn to nothing; which thing I pray God may not happen, though there is a beginning of it; for pernicious sedition and civil division are among us; we are now all Guelphs and Ghibellines, as the Lombards; and all this only proceeds from the want of justice. O God! all the historical books are full of examples of it, as appears by the empire of the

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Romans, who, by their prudence and industry in arms, obtained the monarchy of the whole world, but through their dissensions afterwards lost all. What must one say of the imperial sway of the Greeks, who by noble and brilliant victory subjugated the east, the south, and the north, and by failing to do right and justice afterwards lost all? What must I say of the Romans, of whom I have spoken, and also of the kingdoms of Persia and Media, which were once so renowned, and by the like cause have been destroyed? Enough of examples one can find, but I pass them by, and content myself with saying that it is wrong to favour anyone against right; for if they of Ostun had not found France in this condition, they never would have been conquered nor been made tributary to the Romans, but they would have driven them with shame out of the kingdom. And also that most wicked vice of ambition, or the lust and desire of dominion, made tributary to the Babylonians the most noble and excellent kingdom in the world, namely, that of Jerusalem, as it is seen in the person of our Lord Jesus Christ, who wore its crown; from which it appears clearly that it is the most noble among those of the whole world; and it would never have been tributary to the Babylonians if the ten tribes had not revolted from the sovereignty of Rehoboam. But we must now make an end of this, and return to our subject; we were remarking that Mercury, which is as much as to say truth, is pallid because reason and justice have fled away, and the clouds of obscurity, covered with superstitious darkness and sophistic colouring, have supplanted them, and there are imprinted arrogance inflated with pollution and gluttony, coloured with pomp beyond the bounds of reason, and surrounded by the secret machinations of infamous treason, springing from the root whose manifestation is strange through the deformity of oppression of the innocent people and

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members of Jesus Christ. For she (that is treason) is clothed in a vestment represented by venomous serpents; she destroys and effaces the truth from human thoughts, the bond of brotherhood and propriety; and is painted with fictitious and hypocritical colouring, which renders her marvellously beautiful in the eyes of beholders, but whose contact is more stinging than the tail of the scorpion. And thus she deceives by hypocritical appearances, attracting her victims, to strike them to death with the tail of sedition. And above this adornment is placed the golden mantle of ambition and ignominious plunder, which in our lives deifies dame Pecunia, which untimes the pleasant melodies of musical harmony, stains and pollutes the chivalry of Hector, and obscures the valour of Hercules; and which robs poor innocents of their substance by wicked and treacherous productions.

Alas! Alas! It is greatly to be lamented, and the more so because the scythe of Saturn opens the honours and appointments of the state to serpents of hypocrisy, and to those who glitter with metals, and the nobles have degenerated from their ancestry. This Merlin means to represent, as aforesaid, by the departure of the gentle Jupiter from his lawful paths. And Venus has gone beyond the bounds of reason and humanity, and her hirelings reign at this day in great honour, and are seated on the throne of the wheel of fortune; for her works are as triumphs in the eyes of the living. Merlin has said in a passage above that the moon and Virgo shall hide the virgin flowers behind the back of Sagittarius. Yes: no doubt; for Mars, the god of battle, instead of chivalrous adventures, shall cast vicious shadows and all the superfluity of mischiefs, to the which we have been led by long prosperity and great wealth, and on them, so far as we can, we place our affections. But certainly for these reasons there is much cause to fear what Merlin adds in his last clause,

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namely, that the earth, our mother, being unjustly desolated, the Divine Power, because of our sins, may suffer the dreadful winds and stormy thunders to be moved and lifted up against us, with marvellous chorus, to our final destruction. But I humbly pray and beg the Blessed Trinity, one God in three persons, Father, Son, and Holy Spirit, who for our sakes was content to take human flesh, and suffer death, that, notwithstanding our vices, he would vouchsafe to return of his bounteous mercy, and sprinkle the hearts of the princes of the earth, especially in this kingdom, in suchwise that the poor may live in peace under their sway. Which peace may the Father, Son, and Holy Spirit grant us. Amen.

Chapter LVIII.

How Merlin foretold to King Vortigern the coming of the two sons of King Constantine, and the end of his miserable life, and also the death of Englist the Saxon.

When the child Merlin had, through the spirit of prophecy, signified to King Vortigern and those of his company the things aforesaid, they began to wonder at his great wisdom, and the ambiguous sayings which they heard him declare, and the king more than any of the rest, for in his heart he judged that our Lord spoke by an angel's voice in the mouth of Merlin Ambrose. The king in his heart greatly commended the prophecies or divinations of Merlin, and said that he had never in his life heard words so full of matter, and that he did not believe there was such a youth in the whole world, capable of prophesying such noble things, and expressing the truth of everything so clearly. So he gave thanks to God that he had sent to him this child, in whose body he believed there was an angel

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of paradise. And he said, "O God, my Creator, how "wicked I have been in my day to have been de- "ceived, and to have consented to believe the sayings "of foolish enchanters and necromancers, who never "announced to me a single truth, but fables and "falsehoods, which they found cloaked under their "vile and lying fictions. Truly I am of opinion that "in this mortal world there is no one worthy of such "honour as this child; wherefore I would be guided "and governed by him and by his counsel, to order "my life, and know my destinies." When King Vortigern had long considered, being utterly astonished at the perfections which were found in Merlin, he called him to him, desiring to know what would be the end of his own life, and when it would be, praying him to inform him of the things that should happen to him, whether good or evil, and especially concerning his death. And Merlin, hearing the king's entreaty, said:—

"If thou wouldst save thy life, thou must fly from "the fury of the children of King Constantine, if so "be thou canst escape by any means; but, indeed, it "will be very difficult, for their vessels are already "preparing; and soon they will quit the shores of "Armoric Britain; they will have good and propitious "winds, which will fill their sails, and waft them over "the sea; they will shortly arrive in this kingdom of "Great Britain, then they will overthrow the followers "of the faithless traitor Englist, and subjugate that "wicked Saxon people. But know certainly, that first "they will burn thee in thy tower, for thou didst "treacherously imagine and consent to the death of "thy liege lord the noble king Constant, their father "(brother), and also, to the great destruction and blood- "shed of thy citizens, thou didst invite the treacherous "Saxons into the island of Britain, and didst stimu- "late them to arms. Thou didst call them to thine

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" aid, and they came on thy behalf, to fight and war
" against the noble Christian princes of thy kingdom.
" But know that this shall turn to thy grievous
" punishment; for there are prepared for thee two
" miserable deaths, and thou hast no ready opportunity
" of escaping either the one or the other. On the one
" hand, behold the Saxons, who by dreadful slaughter
" waste and destroy thy country, and make thy land
" red with the blood of thy citizens; they demolish
" thy cities, towns, castles, and fortresses; they spoil
" thy palaces, and ravage thy treasures; and to put
" an end to thee they are already searching the beds
" of thy chambers. On the other hand, thou shalt
" shortly see the valiant Aurelius and his brother
" Uther coming from Armorica with a great army,
" accompanied by a noble chivalry, seeking thee, to
" avenge in thy person the death of their father
" (brother), the noble king Constant. Seek, therefore,
" help and safety where thou canst without delay, for
" to-morrow morning they will fill the shores of the
" sea with chosen men, valiant in arms; and they will
" make all the earth red with the blood of the Saxon
" traitors, and finally, by severe battles, they will
" destroy them all; and that wicked tyrant Englist, so
" much beloved by thee, being destroyed and put to
" death, the noble youth Aurelius shall be crowned,
" for his great prudence and marvellous valour, which
" shall appease the people of the island. And the
" neighbouring nations shall conform to his jurisdiction
" with great good will; and he shall restore all the
" ruined churches which have been destroyed by the
" cruelty of the infidel Saxons. But the Devil, who
" through malice always envies the good, shall furnish
" the poison that shall put an end to his life; and
" his brother Uther shall succeed him in the king-
" dom, whose days likewise shall be cut short by
" poison, for no doubt all those who come after thee,

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" descended of thy lineage, shall be full of treachery, and " shall commit such evils as it would horrify me to " speak of; but assuredly their treason shall not be " long without punishment, for the wild boar of Cor- " nubia shall devour them all."

This Cornubian Boar was the valiant King Arthur, son of King Uther Pendragon, begotten of the duchess of Cornwall, as shall be hereafter related in this history.

These things being thus told and explained to King Vortigern by the prophet Merlin, you may well suppose that he did not feel very safe; but began immediately to look for provisions and artillery, and all things necessary for defence and resistance against all assaults; and thus Vortigern spent this day. And you must know that the night following he was in great anxiety of mind, through thinking of the words of Merlin, which filled him with painful care and sollicitude. And very early next morning messengers came running to him, conveying the tidings how Aurelius and Uther, with all their fleet filled with armed men, had arrived in Great Britain.

CHAPTER LIX.

How all the Britons of Great Britain, nobles and non-nobles, who had escaped the hands of the Saxons, having heard of the arrival of King Constantine's children, came to meet them, treating them with great respect; and how they besieged Vortigern, and burnt him in his tower, as Merlin had foretold.

The arrival of the two children of the noble King Constantine, with their army, being reported throughout the island, the barons of Britain, and all the people, who were scattered and divided in many

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strange places, as in woods, in mountains, and barbarous dwellings, through fear, and in order to escape the tyranny of Englist and his Saxons, assembled and went to meet the brothers, making profound obeisance to them as their natural sovereigns. And as soon as they perceived the army, they became so bold that their hearts trembled with joy; and so ardently they desired to be armed against the pagan Saxons, who had made them suffer so many ills, that it appeared to them as though all the world could not then withstand them. Wherefore they crowned Aurelius king without delay, and all submitted to his command, doing him homage as it was right. And then they all assembled in council, and exhorted the king with earnest words, persuading him that he should go immediately and without delay, with his great army, to attack those wicked Saxon traitors, who had so cruelly exiled them, and slain their people, and occupied their native country; but King Aurelius shewed them good reason why he ought first to destroy the tyrant Vortigern, who had been the author of so many evils; for he had been the chief cause of all the desolation of the kingdom. And besides, Aurelius said, that as long as he knew him to be alive he should never have joy in his heart; considering that he had caused the murder of his father (brother), King Constant, who had conferred so many benefits on the faithless traitor. Therefore, in order to accomplish his design, he commanded that the army should march quickly towards Cambria, which afterwards was named Wales for the sake of a queen who was called Galloyse; but some say that it was from a duke who was named Gollon.

So King Aurelius and his army marched till they came before the castle of Genorre, to which place the tyrant Vortigern had fled as his surest refuge; for this castle was very strong, as well through the nature of the place as by art. It was situated on

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the top of a high mountain on the river Gaye. The district where this castle was situated was the native country of Vortigern, and that of which he was lord and bore the name; for its name was Vortigia. So it came to pass, that as soon as the host had arrived before the castle, and King Aurelius looked at it, and saw the guards of the place on the battlements, he became so inflamed with wrath that he could not speak a word; and the reason was because he remembered the deadly treason perpetrated on the noble person of his father, King Constantine, and on that of his brother,[1] which was now as it were before his eyes, when he saw so close the place where Vortigern was sheltering himself. So in order to vent his anger in some way, he spoke in this wise to Eldol, the Earl of Gloucester:—

"O Eldol, noble knight! look at the walls of this "castle, and say whether they can suffice for the pro- "tection of the tyrant Vortigern, and can offer a de- "fence for him so strong that my rage shall not "enable me to thrust and bury my sword in his "bowels; for I conclude you know how that he has "deserved a most bitter death. O thou tyrant Vorti- "gern, who art enclosed within these walls as the "greatest criminal in the world! Assuredly thou art "to lose and terminate thy life by dreadful and intolera- "ble sufferings, for through thee, disloyal traitor, have "I lost my father (brother),[1] King Constant, who had "delivered thee and thy country from the malice of "the Picts and Albanians. Afterwards thou didst by "shameful and crafty falsehood usurp the royal dignity; "then thou didst stimulate the Saxons to vex and

[1] Previously to this there has been no distinct allusion to Vortigern's privity in the murder of King Constantine, father of Constant. Alf. Beverl. and Galf. Mon. justify the text, though *brother* would seem a more consistent reading.

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" make an end of those who were my loyal adherents,
" but, through the will of God, thou art fallen into
" the snares which thou hadst prepared for the destruc-
" tion of thy loyal subjects; for thy false and wicked
" intention, to the great reproach and injury of the
" Christian religion, had caused the treacherous and
" heretical Saxons to come over, and they have ban-
" ished thee from the kingdom, a thing which no man of
" sound understanding can lament; but truly I say
" that it is to be lamented that this accursed Saxon
" people, invited by thee, perjured traitor, have ruined
" our noble citizens, and wasted our fertile country,
" and desolated the noble and sacred churches, and
" almost entirely annihilated the Christian religion,
" from one end of the kingdom to the other. Forward
" then, Oh ye my knights and noble citizens, and
" boldly assail this castle; that when you have taken it
" you may avenge yourselves for the misery which
" the traitor Vortigern, who lies within it, has caused
" you long to suffer; and afterwards we will turn our
" arms against that furious and idolatrous nation, and,
" so please God, shall deliver our country from their
" tyranny."

This brief address so strengthened and stimulated the army of King Aurelius, that, without any further order, they instantly rushed on to attack the castle, broke down the walls with engines and mines, and rushed into the tower where Vortigern was, who defended himself the best that he could, at least as long as he was permitted by fortune, which had now brought him to the end of his miserable life. On the other hand, the Britons, who abandoned themselves to every danger, made a rude assault, and the struggle was hard and close; but some of the Britons threw Greek fire into the tower with an engine, and it began immediately to spread as soon as any dry material was met with, and it burnt so furiously that the

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people of Vortigern had enough to do in trying to extinguish the flames, without attending to any thing else for a long while. Seeing this, the Britons scaled the tower, wherefore it behoved Vortigern's people to leave the fire, and endeavour to repel those who were clambering up the great tower. So that, as soon as they abandoned the fire, the tower was in a short time in flames, and there within it was the King Vortigern burnt and consumed, with all those of his company, as Merlin had told him through the spirit of prophecy.

Here ends the Second Book of the First Volume of the Chronicles of England, and the Third hereafter follows.

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Chapter I.

HERE BEGINS THE THIRD BOOK OF THE FIRST VOLUME, CONTAINING FIFTY-THREE CHAPTERS, OF WHICH THE FIRST CONTAINS HOW THE SAXON ENGLIST GARRISONED HIS FORTRESSES WHEN HE LEARNED THE DEATH OF VORTIGERN; AND HOW THE NOBLE KING AURELIUS DEFEATED HIM AND ALL HIS ARMY, IN WHICH THERE WERE FULL 200,000 SAXONS.

WHEN fame, which everywhere spreads rapidly, had made known to the traitor Englist the death of Vortigern, and the cruel vengeance that King Aurelius had taken of him, know that he and his accomplices were seized with great fear; for truly they thought they should now have to deal with this valiant King Aurelius, who was so renowned in arms that they had formerly heard there was no knight either in Gaul or Armoric Britain who could be compared with King Aurelius. He was wondrously strong in all his limbs, tall, brave, and prudent in deeds of arms; for while he remained in Lesser Britain and Gaul he had done nothing but learn the practice of arms and cultivate the arts of chivalry; and so well was he versed in them, that he had found none, however brave, that could withstand him in single combat. This Aurelius was a very wise and liberal man, and generous in bestowing what he thought good; above all things he loved God and his holy service; was temperate in everything, and had a wonderful abhorrence of liars. Such prudence and other excellencies did the good Aurelius possess, and the Saxons had so frequently heard of them, that they greatly dreaded him; wherefore they gathered together

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beyond the river Humber, and garrisoned their towns and defensible castles with great care and diligence, providing victuals as well as weapons, and all things needful. And this they did especially in that quarter that lies near Scotland, which had always served as a refuge for those who wished to annoy the inhabitants of Great Britain. It had been deprived of its first colonists by the severe battles and dreadful slaughters which in time past there had been between the people of the island and foreigners; and, in order to repeople the country, people of all nations had been invited, as Picts, Danes, Norwegians, and others, who were always ready for any mischief, as their nature prompted; so they made the country welcome to whoever wished to annoy the Britons. The Saxons, confiding in the friendship and alliance of the inhabitants of this land of Albania, had withdrawn into it, as the most secure quarter of the whole island, in order that, if the fortune of war went against them, they might be safe there. Besides, their vessels were still lying off the shores of Scotland, and they hoped to escape and get into them if it should be necessary. But in truth, this hope became the cause of their defeat; for when they saw Aurelius coming, with his army marshalled in battle order, their womanish hearts directly turned towards the retreat and refuge of their ships. Meanwhile, as the Saxons were assembling, and attending to the furnishing of their castles and fortresses, Aurelius was not idle, but collected men from all parts where he could obtain them; and there came to him so many poor exiled Britons, who had fled from the fury of the Saxons, that in a short time the army increased to a half more. The king marched with all his host towards the northern parts, but in traversing the provinces of the island, which were lamentably desolate, and observing the ruin of the towns and churches, which the Saxons had destroyed and rased

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to the foundations, he began to weep bitterly with heartfelt pity, and to say these or the like words: "O Almighty and blessed God of glory, who didst "create man and woman in thine image, and by thy "precious blood, taken in the womb of the glorious "Virgin Mary, wast pleased to redeem by a bitter "death those who were condemned for their sins, be "pleased of thy grace and mercy to grant me strength "and power to conquer these disloyal heathen Saxons, "who have thus destroyed thy holy places where thy "divine service was wont to be celebrated; and I "promise that, in token of victory and triumph, the "churches which aforetime were built and founded to "thy glory, I will rebuild and place in meet condi-"tion, and restore to them their ancient dignities and "benefices." On the other hand, when the wicked traitor Englist knew that King Aurelius was approaching his province with his army, he took fresh boldness and courage, summoned the knights whom he had chosen from among all his men as the bravest and most vigorous in arms, and began to animate and encourage them with eloquent words, saying:—

"O ye my companions! Be strong in heart, and take "courage and assurance in your own strength; be not "alarmed, or afraid to fight against the host of Aure-"lius; two considerations should stimulate you to "this. The first is, because his army is very small "compared with our multitude. He came from Ar-"morica with a very small force, not 10,000 in all, "in addition to the British islanders, and them I can "scarcely account to be warriors like yourselves, who by "the strength and power of your right arms have so "often signally triumphed over them. You, who are "more than 200,000 men, if you will work but a "little, and take in your minds the determination to "conquer this unfortunate king with his little army, "have the victory in your hands without a doubt.

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" Secondly, you should be moved by considering the " perpetual security which you will obtain in this fertile " and desirable country, from which your valour has " recently driven your enemies." In these and many other words the tyrant exhorted his followers, then marshalled his battalions, and went forward to meet Aurelius, who had already placed everything in his army ready for battle. He had appointed 3,000 knights of Armorica on the right and left; and had placed his cavalry regiments in squadrons, in situations suitable for aiding, supporting, and succouring the infantry, if there should be necessity, while all the other auxiliary islanders be placed in ranks, and then sent the auxiliaries from Demetia or South Wales to hide in the mountains; and those of North Wales he located in certain woods. This he did that if the Saxons fled into these places they might intercept them. Then, with all these forces, King Aurelius marched towards the Camp of Mars, where it was announced to him that the Saxon army awaited him. The Saxons voluntarily, and out of cautious malice, had given this information, for they knew that the king with all his army must pass through the field, where it was very convenient for them to lie in ambush, for it was surrounded with woods and mountains, so that they thought they should be able to defeat the Britons by a sudden assault. And it seemed to them that this would be easy to do if the Britons were not on their guard, and that by this means they would be scattered and broken at the first onset; but truly this stratagem did not help them, as the royal foresight had seen through their intention, and all things were complete in his army according to the rules of warfare; and for this reason he rather hastened to come in military order to the field where his enemies were, with a great sound of trumpets and minstrels, in order that the traitors might know that

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they had failed in their design. When the enemy were observed marshalled on the field, Eldol, Duke of Gloucester, came to the king, and thus addressed him: — "Alas! dear sire," said he, "the sight of "the leader of this host inflames me with greater "rage than I can describe, for verily this single "day would suffice for my whole life, if it pleased "my blessed Creator that I should meet Englist the "tyrant; and no doubt there would immediately be "an end either of him or me, if we could but meet "blade to blade in our right hands, for I remember "well the day, and it is written on my heart, on "which he brought us together, as if to treat of "peace between him and us, and when we, all un-"armed, were there deliberating upon peace, and the "subject for which we had met together, he him-"self, the foe, deceived us, and with sharp knives, "which his people had hidden in their hose, they "killed 400 earls and noble barons of Britain, and "all the rest who were there, except myself alone, "whom fortune granted to find a beam, with which "I defended myself and escaped. Wherefore, sire, I "pray thee that thou wouldst grant me to lead the "van, that I may avenge myself and my companions." The king graciously granted this request, and then began earnestly to exhort his knights to acquit themselves well, for he placed all his hope in the Son of the glorious Virgin. And he set before his said knights the desolation of his country and their own banishment, the demolition of their churches, the butchery of their brethren, and the piteous destruction of their faith.

Alas, he urged, what, if not these things, ought to give sufficient example to make them prefer either to be the conquerors of the pagans, or die there as faithful martyrs of Jesus Christ, rather than to fly, to the disgrace of their lives, and undergo a wretched expulsion for ever from their fatherland. On the other

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hand the pagan Englist was not idle, but no doubt prepared his Saxon troops, and earnestly admonished them, for he ran from rank to rank, seeking to strengthen in their hearts the same confidence. "Ha!" said the barbarous tyrant, "only take courage to-day " to defeat this small army, and be perpetual masters " of this noble country; this day take a little trouble " with patience, that you may enjoy security and repose " as long as you live." And when he perceived that his people were well encouraged for the strife, he prepared to meet his enemies. When the forces of the two armies were placed each in order, the encounter was fierce and dreadful. After the lances were broken they drew their swords on both sides; but the Britons, who were led on by the voice of their king, and had his prowess before their eyes, fought with such vigour that they appeared all mad, wherefore they dispersed the order of the pagan forces on all sides, cutting down men and horses, so that the whole field became red with their blood, and the cries of those who fell were dolorous to hear. The Saxons, nevertheless, defended themselves vigorously, and greatly damaged the Britons, for their duke Englist continually exhorted them to fight bravely, and they made great slaughter on all sides. Then Eldol, duke of Gloucester, who was foremost in the ranks of the Britons, was making a marvellous slaughter among the pagans, for he exerted himself with all his might to penetrate the ranks of the enemy and get at Englist, the wicked tyrant, to fight with him; so his valour became a mirror of chivalry to his whole battalion and those who followed him, assailing the enemy so impetuously that their weapons were all covered with blood. Englist perceiving this, and seeing that his ranks were giving way on all sides, and were already losing ground, gave up all hope, and became wavering in heart, so that the warlike fury with which he had till then maintained the cou-

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rage of his army vanished, and having witnessed the great slaughter of his people, he fled into a very strong town, where he had a castle of wonderful strength, which at that time was called Baerchon (Caerconan), but at present is named Coningsburg. King Aurelius, perceiving his flight, followed him with his whole battalion, cutting down all those whom he found in his way, so that when Englist, who was flying, saw him, he perceived clearly that if he entered into the fortress he would not be able to save himself against the British force. Wherefore the outrageous tyrant gave up his intention, and turned, rallied his battalions, and rushed against the enemy in such fashion, that he seemed more like the victor than the vanquished; and turning to his people he thus addressed them:—"O my companions! "to day you must either conquer or die; for be assured "you have no remedy except in your good swords and "strong bodies, as I have burnt all your skiffs and "boats." These things the tyrant said to encourage them; but King Aurelius, as soon as he perceived the design of the Saxon, ordered to cease the pursuit, and so put an end to the great confusion and division which must necessarily arise in pursuing a flying foe; he drew up his ranks again in order, and so, supported by his men, received the enemy more furiously and with fiercer courage than he had done at the beginning, indignant at the obstinacy with which those already defeated laboured to harass his army. The Saxons kept their ranks close, and resisted with equal boldness, regardless of their wounded and slaughtered companions, over whose bodies they marched with obstinate valour, and great was the bloodshed in both armies, as well among the Saxons, who fought sharply, as of the Britons, who appeared like wild boars among dogs. The cries of the dying were horrible, the struggles of the wounded pitiable, but these griefs did but more and more inflame the passions of

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the combatants, and they had enough to do to maintain their ranks. The madness of the Saxons was worked up to such a determination to die rather than be vanquished, that they would at length have defeated the Britons and obtained the victory, if it had not been for a squadron of British-Armorican cavalry which King Aurelius had united in the same order that he had the first squadron, and which now by a sudden and impetuous charge dashed into the auxiliary wings of the Saxons, broke their ranks, and cut them down on all sides, upon this they began to retreat a little and relax their vigour, nor could they again unite; this retreat greatly encouraged the Britons; but the Saxon duke, Englist, was grieved at it, and King Aurelius continually stirred up his knights, exhorting them to overwhelm the pagans in the places where their ranks were broken. Likewise the Duke Eldol, with his battalion, rushed upon the enemy, cutting them down on all sides, to see whether fortune would ever lead him to the place where Englist the pagan was to be found. So it came to pass that, through the various assaults that he made on the Saxons, he penetrated their ranks, and at length obtained that meeting with Englist which he so much desired. So the struggle began between the two, and was maintained with such fury that sparks of fire flew from the blows which they dealt each other, for in both champions there was great boldness, attended with marvellous prowess. The conflict was for a time equal; sometimes the Duke Eldol had the best and sometimes the Saxon. While they were fighting, and the blood was streaming from their bodies in great abundance, Duke Gorloys of Cornwall, with his whole phalanx, that is to say, his wing, which had been placed among the reserves, came up, and fell upon them, to the great destruction of the infidels: when Duke Eldol perceived this, being engaged in his doubtful strife, he was filled with joy,

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for he recognized the Saxon (Briton) by the emblazonment on his armour, and then advancing immediately he caught Englist by the vizor of his helmet, and, exerting all his strength, threw him out of his saddle into the midst of the troops. Then, his heart leaping with joy, as he saw his followers seize him, he exclaimed: "Now, by the aid of our Maker, I have accomplished "the desire which I have had so much at heart. O true "God! may it pleasé thee to annihilate and destroy all "his lawless pagan accomplices. And you, noble Chris-"tians! take courage, and have confidence in yourselves, "for the victory is in your hands, since now you have "possession of the vanquished Englist." When the capture of the Saxon was reported among the troops, the Britons who heard the tidings were bolder than they had been at the beginning; and on the other hand the Saxons, deprived of their only support, lost their confidence, began to retreat, and finally fled. So the Britons obtained the victory, but not without great loss of their men, and great effusion of blood. The Saxons were cut down in their flight, but they were not pursued long, for the victorious Britons were very tired. Some fled to the fortresses which had been garrisoned by Englist before the battle, the rest into the woods and mountains according as Dame Fortune gave them opportunity. Cocta, the son of Englist, and Orsus, his uncle, retired into the city of York, which they garrisoned with a great number of knights, whom they gathered from all the fortresses, cities, and towns which had been garrisoned by them or their father before the day of this mortal conflict. Then they caused provisions to be brought from all parts where they could be found, and also strengthened the walls of the cities with barbicans and other bulwarks or engines requisite for garrisoning a town, and defending it according to the manner of the time.

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CHAPTER II.

Here it speaks of the condemnation and death of the tyrant Englist, and how his son Cocta, and all the young Saxon nobles, placed themselves at the mercy of King Aurelius, each with a chain in his hand.

IN this manner did King Aurelius triumph and obtain victory over the lawless Saxons. He did not delay long after it, but proceeded to assail the city of Kaerchon (Kaerconan), which had been selected by the tyrant Englist for his retreat in case of necessity, or of which, when the occasion required, he could avail himself, as has been said above. So he took it without delay, and he and his army lodged in it, sojourning three days, during which he sent a party of his men to the field of battle to bury the dead. He also commanded that the wounded should be cured, and that the weary should rest, that they should bathe themselves, and that all should be done that was requisite for them. This done, he summoned his barons, whom he commanded to give their advice as to what he should do with the lawless Englist, the pagan.

Now it came to pass that Elidath, bishop of Gloucester, brother of the noble Duke Eldol, a man replete with prudence and Catholic religion, was at the council, and he begged them all to keep silence for a little; then he looked towards the king, and saw Englist, whom he little loved, and said to the king, in the hearing of all the barons who were assembled in this council, to judge and appoint the death of the tyrant. "For my part truly, I would myself alone hew "him in pieces, following out the example of the

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" Prophet Samuel, who, seeing that his king had in " his power the faithless tyrant who called himself " King of Amalek, dragged him from the hands of the " said king, and cut him in pieces, saying: 'As thou, " 'lawless tyrant, hast by inhuman tyranny torn " 'infants from their mothers, so will I make thy " 'mother childless this day!' so then you, O " Christians, do likewise to this Englist, who cer- " tainly has been worse than was he of whom I " have just spoken." Then immediately, when he had finished speaking, Eldol, duke of Gloucester, by the commandment of the king and all the barons, led the tyrant out of the city, where they quickly cut off his head, and sent his soul into the abyss of hell. This done, King Aurelius, who was full of compassion, and moderate in all things, commanded that he should be buried, though he had not deserved it; and they placed a tomb of stones over his body, according to the custom of the pagans.

These things being completed, King Aurelius, whose heart could not be at rest so long as he knew of a single pagan in the circuit of the island, led his army to the city of York, there to fight with Cocta, the son of Englist, and all the Saxons who were with him. But when the siege was laid, Cocta and Orsus, who were leaders over all the others, perceived clearly by the manner of their knights, whose hearts were filled with terror, that they could not withstand the great power of the King Aurelius. Wherefore they took in their company all the youths of noble blood, and put sand on their heads; then they proceeded from the city, each one holding a chain of iron in his hand. In this condition they came before the majesty of King Aurelius, and there knelt down, while Cocta spoke in this wise on behalf of his companions: " O " thou noble king, I acknowledge to thee that all our " gods are vanquished; and I doubt not but that thy

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" God reigns, who this day constrains so many youths " to come seeking mercy from thy majesty. Take " then this chain which we wretches offer thee, and " bind us, if thou hast no mercy, for here we are " ready voluntarily to receive all manner of punish- " ment which thy majesty may appoint for us." This voluntary offer greatly touched the heart of King Aurelius; so he summoned his barons without delay, to judge what they, in their discretion, would advise to be done; concerning which the barons had many divers opinions among themselves. But the holy Bishop Elidath, perceiving these differences, rose to his feet, and gave his opinion in the following manner:—" In " ancient times," said he, " the Gibeonites voluntarily, " and without constraint, came to the children of " Israel, begging mercy, which they obtained; and we " who are Christians, shall we be of worse condition " than those who were Jews; surely not! Who will " agree to my sentence? They seek mercy; decide " that it shall be granted them: for although they " have deserved much evil from us, their iniquity is " effaced by this voluntary submission. Our island of " Britain is great and wide, and in many places " desert and destitute of inhabitants; let us unite " these people to us by the yoke of servitude, and " allow them to occupy and people those desert " quarters, obeying us in perpetual bondage." The king, who in his heart rejoiced greatly at this opinion, confirmed it, and granted them mercy; and the other Saxons, who had fled, after the example of Cocta and Orsus, all obtained grace and mercy at the hands of the king, who granted them pardon on certain conditions; and he gave them the province which borders on the kingdom of Scotland for a residence, which they gladly accepted, humbly thanking the king for the grace he had shown them. And now for the present we shall say no more about them, until the

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subject shall again require it, and we will now speak of the arrangements of the noble King Aurelius, in whom prudence abounded to his great honour.

CHAPTER III.

How King Aurelius reformed the manners of his kingdom, and rebuilt the churches, cities, towns, and fortresses which had been destroyed by the Saxons. And concerning the cause for which he sent to seek for Merlin, and the counsel which the said Merlin the prophet gave him on his question.

AFTER King Aurelius had vanquished all his enemies, and placed them in servitude, he called together the princes, barons, and earls of his kingdom in the city of York, which the Saxons had humbly surrendered to him, and when they were all come he explained the cause wherefore he had sent for them, saying: "My lords, I see that all the churches of our country "are deserted and demolished through the tyranny of "the Saxons, and that there is no place where the "divine mysteries or offices can be celebrated. I "therefore beg and admonish you all, that, for the "honour of Jesus Christ our most gracious Redeemer, "you will restore and rebuild the churches whose ruins "lie before you, to the great reproach of our faith." Then the king himself, in his own person, caused the metropolitan cathedral of this city to be rebuilt, which was nearly destroyed and in ruins; and all the other cathedrals and provincial churches he ordered likewise to be restored. He spent fifteen days in these arrangements, appointing workmen in various places, and over these he set certain officers, to busy themselves in the care of the works, and supply necessaries to the labourers. These things being done, King Aurelius

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set out from York, and betook himself to the city of London, in which the fury of the Saxons had left nothing but what was empty and desolate, and thereat the king was greatly grieved, mourning over its ruin with piteous sighs. Having summoned the remnant of the citizens who were left after the slaughter by the foreigners, and who had not quitted the island, he gave them back their possessions, and distributed money among them, with materials, to rebuild the houses of the city. And in order that it should have a still greater flow of riches, he constituted it the seat of his government, and restored the laws that had long been dormant. The lands which had lost their lords through the calamities of the Saxon troubles, he distributed among his own knights, his whole anxiety being the restoration and reformation of his kingdom, the rebuilding of the deserted churches, and restoring the laws for the preservation of peace among his citizens, and completing everything according to right, within the bounds of reason and justice. And when he had accomplished all these things, and put London in good condition, he went to the city of Winchester, to restore it to its former dignity, and rebuild its churches. After he had set right all things necessary for the reformation of his kingdom, he went, at the prayer of Bishop Elidath, to Caercaradoc, which is now called Salsebric (Salisbury), where lay the bodies of the earls and princes who had been delivered to martyrdom by the deadly treachery of the tyrant Englist. Near the place where they were interred there was a convent of 300 friars, on Ambrith's hill, which Ambrith was said to have been the author and founder of this sacred convent. When King Aurelius saw the place, so woeful on account of the death of the noble men who reposed there, he was deeply affected, and began to weep, and to turn it anxiously and earnestly in his mind how he could render this well-deserving

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place memorable for ever by some sacred edifice; for he esteemed it truly worthy to be made so on account of the death of so many noble princes, who, in the protection and defence of their country, had been through wicked treason slain. In order to carry his design into effect, he summoned all the most ingenious and subtle workmen in the art of building in his kingdom, to devise some new kind of edifice, which should be a perpetual memorial of the death of the princes who there lay in sepulture. When all the master-builders who had been summoned were afraid to answer the king's question, one came forward and said: "Sire, if you wish "to know how to accomplish your object by marvellous "skill, and to have your workmen instructed in some "new and unaccustomed craft, it is not needful to "summon so many people, but call Merlin only, that "divine prophet, who was with King Vortigern; for "I judge no other man in the kingdom to be so "likely as he, who excels all living men in readiness "of device and clearness of understanding, as well for "declaring or foretelling things to come, as for de-"vising or instructing how to perform operations of "wonderful and unknown subtlety. I advise, there-"fore, that you send your messengers to him, com-"manding him to come to you, and perfect all things "according to the brightness of his genius, so that the "work you so much affect and desire may be a con-"stant, stable, and perpetual memorial."

Then the king, hearing the said master-workman thus speak of Merlin, asked Archbishop Elidath concerning his condition, who told such things concerning him that he very greatly desired to see him; and so, by the advice of the said archbishop, in whom he had great confidence, the king sent messengers to bring him before him. These messengers wandered through divers provinces, till finally, as they came into the country of the Gewisseans, they heard that he often frequented a

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fountain in that country, which was named Gallabas; and they proceeded to this fountain by the help of certain guides, who were given to them. Here they found Merlin, and brought him to the king, who received him with great joy, and feasted him well. Then he commanded him to tell him some things by prophecy, for he was very anxious to hear some wonders from him. To which Merlin replied: "Such "mysteries, and of so high a nature as thou seekest, "are not to be revealed unless one is constrained by "necessity to tell them; if I were to tell them to "thee in derision or through vanity, the spirit which "teaches me would be silent, and would depart from "me at a time of need." And then Merlin answered the king upon all things of which he spoke to him; and the king, seeing that he was wise and prudent, would not annoy or anger him by asking anything more except concerning his contemplated work. Then Merlin answered: "If thou wouldst adorn the sepulchres "of thy princes with a stable and lasting work of "memorial, send for the stones of the Giants' Circle, "which is in the mountain of Kilareth in Ireland; for "know that there are stones there of such notable form, "that all the men now living could not put together "the like, nor form them, by any art or ingenuity; "they are of marvellous magnitude, and will not "yield, or break, through any man's strength; if these "are placed in thy work in the proper manner, it "will remain firm and stable for ever."

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CHAPTER IV.

How, after Uther Pendragon, with Merlin and his army, had arrived in Ireland, he defeated Gillomith, the king of that country, and how Merlin by his subtlety got the stones carried into Britain, where he set them up in their order by the command of King Aurelius.

WHEN King Aurelius had heard the opinion of Merlin he was quite astonished, and began to laugh, saying: "And how, Merlin, will it be possible that such "great stones, and from such a distant country, can "be brought here, as if too Britain was destitute of "material suitable for building, and had no stones." Then Merlin who had seen the king laugh, said:—

"There is no need that the things spoken should move "or provoke thee to laughter so readily; for I declare "this thing without vanity or deceit; and the mys- "terious qualities with which the stones are imbued are "due to a wisdom higher than any human understand- "ing can attain. They are medicinal and favourable "to health in various weaknesses and infirmities, and "were brought there in ancient times from the furthest "bounds of Africa by giants, who placed them in that "mountain of Ireland at the time they lived there; "and the reason for carrying them thither was, that "they might construct baths therewith for washing "themselves in, when they should be seized with cer- "tain maladies. And then they laved these stones by "pouring in medicinal waters, by which, when they "bathed, they were cured of all ailments, as well "through the virtue of the stones as from the quali- "ties of the juices of the herbs of which they made "mixtures and distillations to water the stones; and "in this way they healed and cured all wounds what-

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" ever, and not one of the stones is without its me-
" dicinal virtue."

When the Britons heard of the marvellous virtues of these stones, they unanimously advised the king that he should send armed men into Ireland, and make war upon the Irish if they forbade or hindered the Britons from bringing the said stones peaceably into Britain by ship or otherwise. King Aurelius was pleased with this advice; wherefore he immediately selected his brother, Uther Pendragon, to perform the voyage, giving him an army of 15,000 men-at-arms to obey all his commands, with whom Merlin was sent, that all might be conducted according to his counsel, and that whatever he judged serviceable to complete their work should be done While the king was getting his knights in readiness, the Duke Uther Pendragon furnished the fleet with provisions, and sailors to navigate the sea; so that, as soon as the wind afforded them a favourable opportunity, he and Merlin, with all their men, got on board the ships, and sailed till they arrived in Ireland, in which Gillomith reigned at that time: he was a high mettled and haughty baron, and under the influence of a youthful will; he was possessed of great personal beauty, with high prowess in arms. As soon as the arrival of the Britons was announced to him, he collected a great army, and went forth to meet them; but Uther Pendragon, before attacking him, sent ambassadors, by the advice of Merlin, to signify to him that he was not come into his territory to make war or pillage the country, but only to obtain possession of certain stones which were in the mountain of Kilareth, and which he required as being very necessary to him. But the Irish king, who was proud and bold, desiring to exercise his strength in deeds of arms, when he heard the message of the Britons, turned towards his knights, changing his wrath into a smile, and said: " Of a truth, " I have often been anxious and perplexed to under-

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" stand the reason wherefore that wicked and slothful " Saxon race have so often prevailed in arms over " the strength of the Britons, and so often desolated " their island, but now I deem the thing no longer " a matter of any wonder, for the Britons are a brutish " and unpolished people, without prudence, and ex- " ceeding foolish. Who is there that ever has heard " of greater madness than this? Are then the stones " of Ireland stronger or more durable than those of " the island of Great Britain? Do they mean in this " manner to cheat us and provoke us to fight?—Go " to your duke," said he to the envoys, " and tell him " that he will find me quite prepared to defend our " country, and that he has nothing to hope for from me " except through war." Then the envoys departed, and came to their master, whom they told all that they had heard from the Irish king. The latter, when the messengers had left him, said to his knights: " My " dear friends, I pray and charge you, by the love " that you naturally owe to our country, to take " your arms, and fight for its defence; for know, that " as long as there is life in my body, the Britons shall " not carry away a single stone, however small it " may be, from the Giants' Circle." To fulfil this command the Irish were immediately armed, and rallied round the standards displayed against the Britons. But Uther, warned by his envoys of King Gillomith's intention, was ready to fight when the Irish took the field; so, when he saw them approaching, he made his army move very impetuously, and rush upon them in the way of a sudden attack. At first they were received boldly enough, but when the troops met hand to hand, and the Irish, who were badly armed, felt the sharp wounds of the arrows sent among them by the Britons, who were bred in the art of war, they fell into disorder, and their lines began to give way, upon which their ranks were broken, cut down, and

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slaughtered with great bloodshed, for the Britons trod down, as scattered and terrified sheep, those who were so proud and boastful at the onset. And good cause there was, for your barbarian courage is always stronger in boasting and derisive threats than in the virtue of sustaining the weight of actual conflict. When King Gillomith saw the fearful slaughter of his men, and that they were scattered on all sides, the earth being reddened with their blood and encumbered with the great heaps of their bodies, finding that he had no resource but to save himself, he turned bridle and fled, and left his men, who almost all perished by the fury of the sword; and the Britons obtained the victory, by which they gained much spoil, and carried off with them many a rich and splendid prize.

After this notable victory the Britons left the field, and went straight to the mountain of Kilareth, where they found the stones of the Giants' Circle. They were greatly rejoiced, and also much astonished, when they saw the size and beauty of the said stones, for in truth it was a marvellous thing to behold. But they knew not how to effect an entrance, so cunningly were the stones fitted into each other, and they remained standing before the mountain quite dismayed, when Merlin, by whose counsel they acted in everything, said:—

"And how is this, that you young men, who are in the "prime of life, and full vigour of your strength, stand "thus daunted by the appearance of these stones? Do "you expect to obtain them without employing your "force? Put to your hands, and by your efforts tear "them from this mountain; so soon shall you know in "removing them from this place whether man's strength "is of more avail than ingenuity, or ingenuity than "mere strength." Immediately they all with one accord put their hands to the work of moving the stones, exerting all their force to break the circle. Then some erected ladders, and others planned various mechanical appli-

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ances; but all their labour was in vain; nor could they accomplish anything in the matter, but were foiled in all their designs. When Merlin saw the Britons thus trying their force against the stones, he began to laugh, then made them fall back, and applied other instruments and machinery suitable for raising stones, and at once, without difficulty, he began to loosen them, so that they could be carried to the vessels, and he so broke them down, that all the stones formerly placed in this mountain by the giants, and ingeniously set up with cunning and unusual skill, were carried off, and taken to the ships. This being done, as you have heard, they returned, with moderate winds, into great Britain, celebrating the praises of Merlin the prophet. Then were the stones carried in carts, from the port where the vessels arrived, to the burying place of the barons, and King Aurelius, being immediately informed of it, sent messengers throughout all the provinces under him, to announce to their princes and people that they should come on a certain day to Mount Ambrith, to celebrate the funeral rites of the noble British barons who, for the defence of their country, had been put to death through the lawless treachery of the Saxons. So the prelates of the kingdom, the barons, the earls, the knights, and generally the people of all ranks came, and the obsequies were celebrated by the clergy as honourably as possible, all the subjects of the king, each according to his rank or degree, ministering to them what was necessary to the performance of the said service. And when it was finished King Aurelius invited his men to the feast which he intended to hold on Whitsunday, which was at hand; and they willingly remained, and they solaced themselves greatly in expectation of the said feast. Meaning while the king made great preparation of various entertainments, to hold a solemn court on the day

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aforesaid; on which, when it arrived, the joy was very great, and the melody of the instruments pleasant, for they were sweetly tuned to harmonious concert. On this day the king wore the crown upon his head, and dined in state; then all the princes and barons sat down, each according to his rank and order of his nobility, and there were served every kind of viand that human appetite could desire. The feast lasted three continuous days, like a perfect paradise of gladness; and when it was over the king handsomely rewarded his princes, and gave the vacant dignities of the island to the friends who had faithfully served him in his wars and other matters. At this time there were two metropolitan churches without pastors, namely, that of York and that of Legion (Caerleon); but in order to supply them with heads worthy of such benefices, he wished to have the advice of his people; so, by the concurrence of all those who were summoned to this election, the blessed Samson, a man of noble lineage, and still more exalted in wisdom and virtue, was appointed archbishop of the city of York, and the glorious Dubritius, whom the sovereign providence of God had predestinated and chosen to the metropolitan see of Caerleon, was, by royal authority and popular election, installed in it with great devotion.

When the good King Aurelius had well and duly arranged these matters, and many others, for the reformation and embellishment of his kingdom, and tending to the public good, which he always kept before him with most religious regard and preferred before any private advantage, he commanded the Prophet Merlin to order whatever was necessary for the completion of the work which had been begun, and which he had so set his heart upon; and he directed him to set up those notable stones as he knew their nature required,

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and for the doing of which the Divine Power had brought them from Ireland by miraculous working, through his counsel, instigation, or ingenuity, and had caused them to be transported to this place after the complete defeat of the power of Ireland, and that he should finish the business in the same perfect manner as that in which he had begun it. Merlin, who was very obedient in whatever was right, went according to the king's command to set up those heavy stones over the grave of the bodies which lay there. This he did, by the subtilty of his acute intellect, in the same order and manner in which the giants had placed them on the mountain from which they had been taken; and in doing this he proved to the youth of Britain that they ought not to be puffed up or filled with pride or vain glory on account of their force or bodily strength, inasmuch as they saw that he, who was of no great bodily strength, could himself, by the subtilty of his intellect, raise those stones, while all of them put together could not move a single one nor raise it from the ground; by which it appeared that intellect prevails over and surpasses bodily strength, as one has oftentimes seen it come to pass heretofore, and sees it every day continually; and it is reasonable, forasmuch as intellect, which proceeds from the mind, ought to have greater effect than corporal strength, which originates only in the body.

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CHAPTER V.

How Pascent, the son of King Vortigern, stirred up the Germans against the good King Aurelius, with a very great army, and how they were defeated; and how he afterwards allied himself to King Gillomith of Ireland, whom he induced to cross over into Britain with a great army; and how by poison and treachery he compassed the end of the Christian King Aurelius.

ABOUT this time we hear again of Pascent, King Vortigern's youngest son, who had been now for some time healed of the wound that Catigern had given him in the battle which King Vortimer had fought against the Saxons near the town of Epiford, and in which they fought together and pierced each other quite through the body with their lances, in consequence of which Catigern died, while Pascent, the traitor, though severely wounded, yet recovered. I believe that this was ordained by Divine Providence in order that the Britons might be again troubled by him, and that the fatal destinies foreseen by that lofty divine wisdom might be accomplished. After the death of his traitor father he had passed as a fugitive into Germany, because he durst not live in Britain. He was not idle there, but stirred up and excited the minds of the Saxons, corrupting them by gifts and delusive promises, to raise up war against the Britons, saying, "O ye my lords! "know that if you would extend to me the aid of "your right hands, and that by this means I could "conquer Britain, and recover my inheritance, I would "make you citizens and lords of it in perpetual tran- "quillity, nor think that I would ask the privilege "of lording it over you, if fortune granted us her "favour. I desire nothing more than equal companion- "ship, for I covet not earthly riches, but seek only to

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" avenge the death of my father, and distribute among " you the wealth and possessions of this Aurelius, who " now occupies the throne of the delightful island of " Great Britain." By these and similar deceitful words, and with gifts and promises, this Pascent corrupted almost all the Saxon youth, who are naturally ready enough to perpetrate any wickedness and devise plots. When he perceived that the youth were all on fire to cross into the island, he prepared a great fleet in which he and his followers embarked. The winds were propitious, and they soon touched at the northern part of the island, where he and his army after leaving their ships committed much mischief, for in their inhuman tyranny they destroyed the fruits of the earth, slew the men, burned the houses, and, that nothing might remain without traces of their cruelty, they set fire to the woods and harvest fields; but this tyranny was not long permitted to remain unpunished, for when the tidings of it reached King Aurelius he summoned his princes and knights to come to him, and in a short time he had a very large army, with which he went against the Saxons, who were roving tumultuously throughout the country, and he challenged them to battle; and after they had, through obstinacy, fought a long while, they were defeated with great loss and bloodshed. Some were cut to pieces, and the rest obliged to fly to their ships in order to save their lives. Pascent, the traitor, was the first to fly, leaving, as it pleased Heaven, half his men dead upon the plain; and as soon as he saw the enemy pursuing, he commanded to hoist the sails and weigh anchor; then sailing from the island as though he were proceeding to Germany, before he was far out to sea he shifted his course towards Ireland, where he arrived in a short time and went to King Gillomith, who received him gladly. To him he explained his quarrel, and also his misadventure, his exile, and his defeat, in all which King Gillomith

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sympathised with him and promised his assistance, himself complaining of the Britons, and especially of the injury done to him by Duke Uther in carrying off the stones of the Giants' Circle, and in slaying his knights. Thus they formed a confederacy and alliance together to avenge themselves on the Britons for the above-named injuries. So they prepared a great force of ships and warriors, and crossed over into Britain, where they arrived first at the city of Menevia, which they took by storm and slew all its citizens. The news of this destruction being presently spread throughout the country, Duke Uther went out with a large army to fight against them and obviate their fury, for his brother Aurelius remained at Winchester grievously sick, and so weak that he could not leave his bed; by this sickness of Aurelius the Saxons and Irish were greatly emboldened, and it afforded them great hope of victory, as they deemed the British knights would not be so brave, nor the conduct of the war be so well appointed under the hand of the Duke Uther-Pendragon as under the generalship of Aurelius; and hence Gillomith and Pascent were puffed up with such foolish vanity and unwarrantable conceit that they said to their knights, "Now is the time arrived when you shall be masters "of this country, which is so abundant in comforts and "riches, for we shall have the dominion when the "Britons are supplanted and reduced to slavery, which "will be very easily accomplished, for already their "king is vanquished, and as it were dead." As the Saxon princes were pleased with these boastful expressions, a Saxon named Coppa, full of treachery as his nature rendered him, presented himself to Pascent, the tyrant, and said, "With what gifts or emoluments "wouldst thou reward the man who would accomplish "the thing which thou hast so much at heart, that is, "the death of thy enemy Aurelius?" To this Pascent answered that he greatly desired the royal honours and

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pleasures of the crown of Britain :—" If I could find any-
" one with disposition so kind, or heart so steadfast,
" worthy of such great merit, I would surely give him
" a thousand pounds of silver, with my own hearty
" favour and private friendship so long as my soul
" should remain in my body, and if it were so that
" I obtained the crown of this island, I would pro-
" mise him, on my oath, to appoint him to its highest
" dignities, and to make him a centurion."

Then the guilty traitor, who was named Coppa, blinded by the promises which this Pascent made him, and also inclined by natural disposition, said, " In my
" youth I learned the language and was acquainted
" with the manners of the Britons; I am likewise
" skilled in medical science; wherefore if thou swear
" that thou will fulfil to me the things thou hast
" but now repeated, I will feign myself to be a
" Christian, and under the assumed dress of a Briton
" I will present myself before King Aurelius as a
" physician, and will prepare a poisonous potion of
" which he shall drink; and in order that I may
" more craftily effect this my intention, I will habit
" myself as a devoted and catholic monk, for thus I
" shall not be suspected by anyone in pretending to
" be perfectly learned in all the science." Pascent approving of this deceit, and deeming it worthy of high reward, swore to do for him greater things than what he had promised if he effected the business as he had proposed. Then the traitor, knowing that this pledge afforded him great security, got his beard and head shaven like a monk, then dressed himself in a religious habit, and hung round his neck his various boxes filled with ointments and divers poisons composed with deadly and incurable venom. In this treacherous manner he took his journey towards the city of Winchester, where the good King Aurelius lay sorely oppressed with sickness. Having arrived, he carried on his work throughout the town in suchwise that in a short

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time the servants of the king obtained for him access to his person; for he said that the king had no sickness whatever, that at least, if he would adopt his regimen, he would soon recover, through the grace of God. When the traitor came into the king's presence all the attendants welcomed him cheerfully, because the great love that everyone bore to the good king constrained them to wish for a competent physician who would be able to alleviate his malady which this traitor promised to do, provided he would drink his potions and submit to his treatment. The king was very glad of the hope held out to him, and said to the faithless monk that he was quite ready to obey him in everything, and submit himself to his directions in order to recover his health. Then the pagan handed him the poison to drink, and when he had drunk, the traitor made him lie down to sleep, and covered him up well, which he did in order that the poisonous draught might have free access into the veins while he slept, and spreading throughout the body might reach the heart through the promotion of heat in the body during sleep. And thus was the blessed king made to sleep in God, and his soul occupied the thrones of the glorified in the realms of Paradise through that eternal sleep of death, from which no mortal can escape, for as soon as the poison spread through the veins because of the heat, and arrived at the heart, it stopped it and forthwith produced death; and in this manner did the good King Aurelius end his life by treachery, for one cannot very easily guard against a traitor. When this deceitful, disloyal, and murderous criminal Coppa had done the deed he hid himself mingling with the throng under his assumed habit, then set out and arrived at the tents of the pagans, where he announced to the tyrant Pascent the death of the valiant King Aurelius; and for these woeful tidings, pleasant to the traitor Pascent, he embraced and congratulated the pagan, thanking him

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as much as if he were already consecrated king of the island.

O thou treacherous Pascent! thou hast not forsaken, nay dost pursue the evil footsteps of thy father Vortigern, who never till death did cease to tyrannise and to plot treason. I marvel how thou takest no warning by thy father's miserable end. Wilt thou never be satiated with the persecution of the Christian faith, nor with the destruction of thy native land? the love of it ought at least to restrain thee. And thou too, Fortune, that art so devoid of reason as to suffer this treacherous Coppa to remain before thine eyes without taking vengeance of him? Earth! thou oughtest to swallow him up before the eyes of the whole world, that the wicked may take example, since he has practised on the person of that noble king, a true Catholic, who had never done any evil, but had maintained right, reason, and justice, and shared his goods with the poor members of Jesus Christ. Yea, even now when it shall please dame Fortune, in whom there is no constancy or stability, she will turn her wheel, and render to Coppa and Pascent, his master, a recompense according to their merits or deserving!

Just as this faithless traitor Coppa had accomplished his wicked and violent undertaking in the city of Winchester, as you have heard, there appeared in the sky a very beautiful star, wondrously large and inexpressibly bright, from which proceeded a single ray very resplendent, and within this ray appeared what seemed a fiery coal expanded into the form of a fiery dragon, from the mouth of which appeared to issue two flaming rays, of which one seemed to extend and decline beyond the climate of France, that is to say, the inheritance rightfully pertaining to the royal heirs of the FLEURS-DE-LYS, while the other ray looked towards Ireland, where the sea meets the horizon, terminating by dividing itself into three small rays.

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Chapter VI.

Concerning the explanation which Merlin gave to the Duke Uther-Pendragon; and how the duke defeated his enemies Gillomith and Pascent, and then returned to Winchester to celebrate the obsequies of his brother King Aurelius.

The appearance of the star above described was considered a marvellous prodigy by all those who saw it, and the heart of every beholder was smitten with fear and wonder. Even Uther and his army, who were on their way to Wales, were no little dismayed at the sight of it. So Uther inquired of all those who were reputed wisest in his army what was their opinion of the meaning of this star; but as none of them knew, he sent for him, who was their resource in all such important matters, that is, Merlin, who had come with the army, King Aurelius having sent him before his death, in order that his brother Uther might order and arrange everything in the army according to his counsel and skill. When the duke therefore learned that Merlin was in the camp, he immediately summoned him into his presence, and having welcomed him, begged that he would make known the signification of this star. Before Merlin could speak, he bathed his face in a flood of tears, and then, having called up and awakened in himself the spirit of prophecy, spoke thus: — "O piteous danger and irre- "parable loss! O noble British nation! bereaved "art thou and orphaned this day! O the dolorous "departure and death of that noble King Aurelius "of Britain, who of a surety has this day ended "his life in death, which is the common fate of "all, though the mercy of Divine Providence has "afforded us an aid and consolation therein! O most "noble Duke Uther, haste thee! Make no longer de- "lay; defer not the struggle with thine enemies, for

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" the victory is in thy hand; God will grant thee his " help, and thou shalt be king over the whole island; " for this star denotes thee in that fiery dragon " which is below the star, and its ray which bears " towards the land of France reveals to thee and " promises that thou shalt have a son who shall be " very powerful, for he shall keep for thee, securely " protected by his sovereignty, all the kingdoms that " the strength of his right hand shall subjugate. The " other ray signifies a daughter whom thou shalt have, " and from whom shall proceed the royal family which " after thy decease shall succeed to the royal sceptre " of Great Britain."

Having spoken these words, Merlin held his peace; and Uther was filled with perplexity and doubt; for notwithstanding the admonitions of Merlin, whom he had never found failing to foretell truth, yet he did not feel assured. However, having invoked Divine aid, he hastened the march of the British army to meet the enemy in greater strength than he ever had before, and made such progress that he arrived ere midday of the following day before the city where Pascent and Gillomith were lying with their army. When they learned the arrival of the Britons, they marshalled their troops and went out to meet them; and the battalions on both sides met with great show of courage; but many a knight fell there never to rise again. The battle was severe and continued long much in the same condition ere victory declared for either side; for the Saxons fought sharply, and the Britons who had often vanquished them had little the advantage. The attack was so fierce that they appeared all like madmen; so the slaughter was great and the bloodshed horrible. When the battle had been long maintained so equally that it could not be known who had the best of it, the Britons at length burning with indignation, and as it were inflamed with great ardour of courage

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and undaunted bravery, succeeded in penetrating and breaking the ranks of their enemies, and slew both their leaders, namely, Gillomith of Ireland and the lawless Saxon tyrant Pascent. Their men-at-arms were cut to pieces, and those who managed to escape fled to their ships; but even here they were not safe; for the fury of the Britons anticipated them, and they were nearly all butchered. So, through the favour of our Lord, the victory remained with Uther and the Britons. After these things, he departed thence, and went quickly to Winchester, for it had been announced to him that his brother King Aurelius was dead, and that the prelates of the kingdom had buried him near the convent of Ambrith within the Giants' Circle, for so he had appointed it in his lifetime, and all this had been done amid the tears and sobs of those who were there. When Duke Uther arrived, accompanied by the noblest barons of the kingdom, the obsequies of the blessed King Aurelius were celebrated in the most solemn manner possible as was required by their custom, and also as became the sanctity and virtuous holiness which had in his lifetime attended him.

CHAPTER VII.

Of the coronation of the Duke Uther who was surnamed Pendragon, and of the two battles which he fought against Cocta, the son of Englist, and Orsus, his cousin, who defeated him in the first battle, but afterwards were overthrown in the second encounter.

WHEN the royal obsequies had been duly celebrated, Uther, the brother of the good king deceased, summoned all the princes, barons, knights, and people of the island, that with their concurrence he might be honoured

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with the royal crown as his paternal right demanded. So they granted and confirmed to him the sceptre of Britain, and crowned him with the entire approval of all the inhabitants of the country. When King Uther had received their homage, and perceived that his elevation and advancement to the throne had happened according to the revelation of the remarkable star which had previously appeared to him and all the rest of the people of the island, he commanded two golden dragons to be moulded after the image and semblance of the one which issued from the ray of the star like a fiery coal. And when they were completed with remarkably skilful art, he presented one of them to the cathedral church of Winchester, and the other he kept to bear on his banner when he should go out to battle; and from that day forward he was called Uther-Pendragon, for formerly his name was only Uther, and Pendragon, which means in the Breton language "dragon's head," was added, and he received this appellation because Merlin had prophesied that he should be king in semblance of a dragon.

These things being done, the king began to reform his kingdom, and maintain it according to the justice and good policy with which his brother, the good King Aurelius, had governed it. Meanwhile Cocta, son of Englist, and Orsus, his cousin, deeming themselves absolved from the covenant and treaty which they had made with King Aurelius, endeavoured to extend their province, and to trouble and wage war upon Uther-Pendragon. Being joined by the remains of Pascent's army, they sent messengers into Germany to bring assistance from that quarter. In this emergency King Uther-Pendragon collected the whole force of his kingdom to oppose the Saxon usurpation, which was exercising unwonted destruction, wasting with fire whole provinces on the northern coast, putting the husbandmen to the sword, and keeping up continual war in the

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island, so that all the fortresses and cities from the city of York to the Scottish border were quite destroyed, and the citizens cut to pieces; and now they began preparations for laying siege to the city of York itself.

Whilst, however, they were preparing their engines of war to assault the said city, King Uther-Pendragon came against them with his army. The troops on both sides were soon marshalled, and at once began the conflict, which was severe and bloody, accompanied by dreadful slaughter, for the hearts of the combatants were bold and proud. The Britons fought fiercely, throwing themselves tumultuously upon their enemies, and making great havoc among them, while the crafty Saxon made a vigorous resistance, cunningly keeping his ranks and order, and patiently enduring the fury of the Britons. But when they saw that the Britons were becoming scattered, disordered, and exceedingly wearied, they made a sharp attack with great slaughter, which they accomplished easily enough, having waited and spared themselves till now the more to exert themselves in the end. Hitherto they had done nothing else than cover and defend themselves and withstand the attack, but now they made the Britons fly and lose the field, and they obtained a notable victory to the great disgrace of the Britons, whom they pursued with great and grievous slaughter until sunset, and as long as daylight lasted, as far as the mountain of Aven. Now, this mountain was very high, and had on its summit large rugged stones, the declivities being overspread with brushwood and dense thickets, which afforded hiding places, where the English, worn out with fatigue and sorrow, remained all night. But when King Uther perceived the pole of the sun's chariot turned, and the glimmering of his rays already beginning to appear amid the darkness of the night, which was now come to a close, he convoked all his barons in council that they might deliberate on the critical state of

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their affairs, and consider how to resist the enemy, who had thus defeated and driven them back to their great disgrace. When all the princes were assembled, the first to speak was Gorlois, duke of Cornwall, who was a man of mature age, magnanimous by nature, and great in council. "We must not," said he, "spend "our time in vain and ambiguous speeches, while yet "we can distinguish in the dimness and obscurity of "night the tents of the enemy. Our present cala- "mity requires us to use judgment, strength, and "boldness, if we wish to live any longer or enjoy "our hereditary freedom. Great is the multitude of "the pagan host, and eager for battle in consequence "of the victory they have obtained. Let them not "deem us slow and inactive, for, if we wait till the "day overtakes us, I do not think and cannot see "that it would then be of any advantage to assemble "and give them battle. But now, sirs, while yet "darkness holds both the human body and the earth "in heaviness, I advise that, marshalling our troops "well, we should descend upon their tents and attack "them with a sudden and impetuous assault. Thus, "through the favour of our Lord Jesus Christ, we "shall soon defeat them, as they cannot have foreseen "this, nor would ever suppose that we, after being so "vanquished, would surprise them in such a manner. "I have great hope in God, that if we do this and "fall upon them boldly and vigourously we shall "overwhelm them, and obtain the victory in noble "triumph." This opinion greatly pleased the king and all his attendants. According to his advice the British troops were marshalled without delay, and in perfectly good order they gained the Saxon bivouac. The outposts perceived their approach, and sounded the alarm with great demonstration of terror, for the Britons dashed suddenly into their tents and put them all to fire and sword. The Saxons, who were heavy

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with the sleep from which they had been suddenly awakened, were so dismayed that they could not arm themselves in their hurry, and some came quite naked and others with half of their armour against the Britons, who forthwith revelled in slaughtering them. The rest, filled with terror and apprehension, remained armed in their tents in great fear and trepidation of their lives, while the Britons, incited with warlike fury, gained their enclosures and slew them with their swords without any mercy, having it fresh in their remembrance how they had been maltreated by them on the preceding day. Cocta and Orsus only were taken, the rest being all put to the sword. So the Britons gained the victory in the way you have heard through the counsel of the wise and noble Duke Gorlois of Cornwall, for all which he was but poorly requited, as hereafter shall be related.

CHAPTER VIII.

Of the court which King Uther-Pendragon held in the city of London; and how he made war on Duke Gorlois on account of his wife, of whom he became enamoured.

AFTER King Uther-Pendragon had obtained the victory over his enemies he went to the city of Aclud and settled the public affairs of that province after great and mature deliberation in council. Then he subjected all the Scots to his jurisdiction, and punished all rebels throughout the monarchy of the island with strict justice and without mercy; for he executed justice with such rigour and exactitude that he was feared and dreaded more than any of his predecessors had ever been in their day. When he saw that all the country was quieted, he returned to London, where

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he imprisoned in strong places Cocta and Orsus. Then he commanded the earls and princes throughout his kingdom that they should come to the court which he intended to hold on the ensuing Easter day. So all the nobles of the kingdom prepared themselves, and came with great pomp on the day of the festival, which was celebrated by all with great joy and satisfaction, for the king this day wore his crown in great state, and entertained the princes with a glad and joyful heart, and all the nobles who had wives brought them along with them, and likewise their daughters and near relatives. So all the barons were seated at dinner according to their respective rank and order, and among them was the Duke Gorlois of Cornwall, accompanied by Ygerne, his wife, who of all the ladies in the world was the choicest flower of beauty, and beyond comparison far surpassed all those of the island of Britain. Wherefore the king looked at her with great pleasure, in his heart admiring her marvellous beauty; and the more he observed her with her gentle bearing and loving look, so much the more handsome she appeared to him; and her beauty withdrew his attention from everything else, even from the entertainment of his barons; for there was no thought in his heart but of her, since Cupid had pierced him with his arrows inflamed with amorous desire. "Ah!" said he, "how "happy would he be who by his worth could gain "the love of this pleasing lady, for certes in her is "the haven of all beauty, the fountain of delight, the "odour of all solace, the refuge of all comfort, the "mirror of the world, the union of all sweetness, yea, "and of all the wealth of nature!" This lady then, with her priceless beauty, accompanied by a graceful and pleasing address, had bound up the king in the bitterness of hopeless despair of possessing her. To her alone his heart turned. To her alone he sent the delicious dishes which were placed before him, casting

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towards her occasionally a half suppressed smile of approbation, fear, and shame; at other times intermingling his sayings with amorous words, but covert and obscure for fear of awakening and incurring the dangers of accursed jealousy, whose cruelty has so often tortured and cut short the life of many a lover. But this the king could not do so guardedly that it was not perceived by the lady's husband, the noble Duke Gorlois, who was a discreet man, and skilled in the arts of love. Gorlois, burning with anger, then suddenly left the court with his wife, without leave or licence from King Uther-Pendragon, and returned into his own country. At this the court was much troubled, and especially the king, on whose heart was deeply imprinted the beauty of the lady. He therefore commanded Duke Gorlois to return to his court that he might receive the sentence of justice for the insult he had perpetrated. But the duke, who would rather have lost all his possessions in the world than his wife, whom he loved above all things, refused to appear before the king, at which the king was greatly incensed, and swore that he would destroy the duke and all his territory if he did not come before him without delay, and make satisfaction. Meanwhile, as this dispute was yet unsettled, King Uther-Pendragon collected a very large army with which he entered the provinces of Cornwall, giving towns, cities, and fortresses to the flames, and the citizens and husbandmen to the sword; for Duke Gorlois, not having nearly so large a force of men-at-arms as the king, durst not encounter the risk of fighting against the royal force in the field; so he thought it best to furnish his towns and fortresses with provisions, artillery, and men-at-arms, while waiting for succours that he hoped might shortly arrive from Ireland. As he was more solicitous and full of anxiety for his wife than for himself, he sent her to his castle of Tintagol, which is situate on the sea-shore,

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as the strongest and safest place in his whole territory. So he furnished it with all warlike appliances for sustaining sieges and assaults, and he with the rest of his people went into the castle of Demeloit, which he carefully garrisoned. And the reason why he did not place himself in Tintagol with his wife was in order that, if perverse fortune should hurt one of them, the other would not necessarily be oppressed, and that both might not fall together. All this was made known to the king, who, though his heart was wholly at Tintagol, determined to go first to besiege the fortress where Duke Gorlois was, and he caused the moats to be surrounded with strong partition walls, so that no one could get out; but when he had spent a week in this business, and the second was drawing to a close, the amorous wound which was burning in his heart because of the image of Ygerne's beauty, which fancy continually presented before his mind, began to work him up to such amorous desire, that the absence of the lady in a short time made him grow pallid and sicken. He knew not what means or what counsel to take that would give him any comfort; and at last, when he could find no hope of consolation in his affliction, he summoned to his private counsel Ulphin of Rithearodoth, his particular friend, who had all his life been brought up with him, and was a man of high chivalry, to whom he opened his mind in this form of speech:—"Ulphin, "my very dear friend, I have so long proved thy loyalty "and thy worth, that I have chosen thee out of all my "people to trust, and I am about to put myself in thy "power by declaring to thee an affection which sorely "troubles me. For know that my love, my thoughts, "my heart, my desire, and my understanding are "tied and bound up in the beautiful Ygerne, the love of "whom consumes my body, and puts me in such grief "that I dween I shall never have comfort unless I obtain "her love, and the gratification of my passion. Thou,

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" therefore, my faithful friend, pray counsel me the best " thou canst as to how I can accomplish the wish " which thus troubles me, otherwise inward anguish " and heartfelt sorrow will soon bring me irremediably " to my end." When the enamoured king had thus briefly told his mind, Ulphin replied,—" Certainly, my " lord, I would aid and support you with all my " power, but I see not how this can be, as it is impos- " sible for anyone to have access to her in any way, " for she is shut up in the castle of Tintagol, which " is situated in the sea and surrounded by it on all sides, " except only at one small entrance, fashioned in the " rock and brought to a small and narrow point, at which " there are always three knights keeping watch; and " this guard is sufficient, as there is not room for more " than one horse to pass, and that with great difficulty; " and withal the path to it is winding and by nature " so uneven, that it is impossible by any means to " approach it, and its strength might defy all the power " in the world. But I believe and have confidence that " if you will trust the arts of Merlin, he will obtain for " you the fulfilment of the joy which you so much de- " sire." Uther-Pendragon, to whom this counsel was very agreeable, commanded Merlin to be called; he had come with the army, and to him the disconsolate king related his grief, begging that he would, for God's sake, give him some hope. When Merlin perceived the cruel grief and great anxiety in which the love of Ygerne had plunged the king, he pitied him greatly, for he loved him with faithful love; so he said to him,—" To accomplish this thing we shall be " obliged to employ uncommon subtilty and marvel- " lous arts; and I will tell thee how. I know cer- " tain means by which I can make thee have the " face and figure of the Duke Gorlois, in suchwise " that thou shalt resemble him in every respect; like- " wise, if it please thee to be done, I will trans-

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" figure Ulphin, thy knight, into the likeness of Jour-
" dain of Tintagol, who is the particular friend and
" servant of the Duke Gorlois; and myself I will
" make appear in the likeness of Briselle, another of
" his servants, by which means we can go freely into
" the presence of the Duchess Ygerne." The king, whose heart and mind were ravished with the love of the lady, immediately committed the care of his army and the business of the siege to certain captains, and submitting himself to the cunning arts of Merlin, was transformed without delay into the appearance and semblance of Duke Gorlois, while Ulphin was transformed into Jourdain, and Merlin into Briselle, in such a manner that no one could have known that they were not the persons named, through the perfect resemblance of feature and countenance. Then they set forth and travelled by oblique and unknown ways till they arrived at Tintagol, where they called to the watch and to the warder, who immediately recognised Gorlois, their master, and believing it was he, admitted him and his companions into the castle. So the king remained all night with the Duchess Ygerne to his great satisfaction and consolation, for he accomplished all his desires regarding her, she being deceived by the form and resemblance of the Duke Gorlois, her husband, whom she loved above all things. And thus did the king deceive her by the style of language, which he very craftily feigned, saying:—
" My only comfort and my only joy! I have stolen
" by night from our besieged castle to learn your
" state and converse with you, whom above all things
" I love, and of whose condition I had great desire to
" know." And now the lady being misled by the appearances furnished him with everything his heart could wish; neither did she deny him anything; so that night the lady conceived a son, who was named Arthur, and who in his day became king of Great

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Britain; and he is more memorable than all the others for he is triumphant in heaven through the merit of his virtues and chivalrous enterprises, as well against the pagans as in Catholic interests.

CHAPTER IX.

Of the death of the Duke Gorlois, and the capture of the besieged fortress by the Briton army in the absence of Uther-Pendragon; and how Uther espoused Ygerne. And concerning the arrival of the Saxon army at the instigation of Cocta and Orsus, who had escaped and fled from prison.

WHILE Uther-Pendragon was very joyful within the castle of Tintagol with the beautiful duchess, as you have heard, the men whom he had left with his army, desiring to do something memorable in his absence to gain his favour, marshalled themselves very judiciously, and applied the engines and scaling ladders to the walls of the fortress, making every demonstration of an assault to those within; and in order to provoke them to fight, they kept their artillery and all their light armed men without any order, making a great clamour to attack the besieged; and the men-at-arms came afterwards ranged in companies in good order. This stratagem so excited Gorlois and his knights that they wished to issue from the castle, deeming that the Britons were as good as defeated, because they came to the attack in such great confusion, for they could not see their well-ordered battalions because of the dust which was raised by those in front; therefore they judged that they, who were all chosen and experienced men, would easily discomfit them. So a great body of cavalry then sallied forth against the assailants, of whom they killed a great many at first, which it was not difficult to do, as they were but slightly armed;

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but the others who were on the alert, seeing the slaughter of their companions, began fairly to retreat, defending themselves as they had been instructed to do; the armed men behind being divided into two parties, one party occupied a road across the entrance of the fortress and all the land which lay between that and Duke Gorlois, while the other party went in front of him, so that he was surrounded. When he saw the dangerous position into which he had foolishly thrust himself, he began, like a valiant prince, to comfort his men, and exhort them to fight well, "Certainly, sirs," said he, "our safety and even "our lives depend on our own valour." Then he himself dashed into the thickest of the enemy, cutting them down on every side, so that his prowess was a mirror of chivalry to his men; but this availed him nothing; for his knights, who were small in number in comparison with their enemies, and being surrounded, fell dead on all sides, and he himself was slain; this was a great loss to the kingdom of Britain, for he had been very brave in arms, and constant in every variety of perilous circumstances.

When Gorlois was dead the fortress was taken in a short time; and the riches there, which had been brought thither from several towns, were pillaged, no regard being had to any equality of lot according to the rank of each knight, but according as chance and the strength of each afforded him the means.

Soon after this victory some messengers who had escaped from the slaughter made their way to the castle of Tintagol to the Duchess Ygerne, and with sighs and tears related to her the death of the Duke Gorlois, their master, and the capture of his fortress. But when they saw the King Uther-Pendragon bearing the form and figure of their master Gorlois, they were ashamed, and began to wonder greatly, saying among themselves,—"How? Did we not see the noble Duke

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" Gorlois rush out, and fight against the king's army " with astonishing bravery? And then did we not " see him fall dead among his enemies, as pierced " with many swords, he lay among the slain, moving " neither hand nor foot, and the earth all around red- " dened with blood? And did we not see the horses " trample him under their feet in the place where " we left him? Yet he has arrived here before us " quite sound in all his limbs. Is it a dream or a " phantasy that which we now see, or was that a " phantom which we saw before fighting with us? " Surely the latter, for this is verily our Lord Gorlois, " and there, beside him, are Jourdain and Briselle; " he who was with us at the castle must have been " a demon who so delivered us to our enemies." This they said, being ignorant of the arts of Merlin; and now it seemed clear to them that if their Duke Gorlois had indeed been with them, considering the great generalship for which he had always been distinguished, he would not have induced them to throw themselves so madly among their enemies. But so it is sometimes, that craft prevails over wisdom, and takes precedence in deeds of arms, and on this account the Cornubians believed certainly that Uther-Pendragon, the king, was Duke Gorlois their master. To these surmises and contentions which the knights held among themselves the king made no reply, only smiling to himself, and at the same time embracing the duchess:— " My sweet love," said he, " I am not slain, for so it " has not pleased dame Fortune, the perverse, though " she has allowed many of our men to suffer the " grievous pain of death; for this I am certainly very " sorry at heart, but still I am alive, as thou seest. And " as for ourselves, it is greatly to be feared that the " king and his army, now exalted in their hearts " because of the victory they have obtained, may " besiege this our castle to annoy us, and if we

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" resist him, and he be able to master us, he will, in " his great fierceness, put an end to us with grievous " sufferings, for he is the most zealous king that ever " reigned in Great Britain in the maintenance of " rigorous justice. I believe certainly, my wife and " my love, that, considering our present misfortune, " it will be best for me to go into his presence to " pacify him towards us, and obviate the great danger " which threatens us." This being arranged, the king left the castle and proceeded to the camp, where Merlin immediately transformed him from the figure of Gorlois, which he then bore, into his own pristine form; Ulphin likewise, and himself he again changed into their own likenesses, having abolished those in which they had appeared through necromancy. When King Uther-Pendragon arrived at his quarters his princes entertained him with great demonstrations of joy, for they had been in great fear for his safety. Then they gave him an account of their victory, of the death of Gorlois, and the capture of the fortress. He was much affected at the death of the good Duke Gorlois, though he had made war against him, and he said it was a great loss to the island of Britain, for all his life he had been faithful to the crown, "and perhaps he and I might in time have made peace with each other if he had lived." With these and other praises he was moved to weep for the death of the good Duke Gorlois. Nevertheless his heart was at Tintagol, and notwithstanding some show of sorrow, he felt supremely happy as he said in his heart,—" Now I shall obtain what I have " so much desired; now my marriage shall be com- " pleted by law with Ygerne, my only comfort, my " refuge, and my safeguard." Then the king commanded the army to dislodge and march towards Tintagol, which was done according to his orders, and the castle was taken, and the Duchess Ygerne given up to the king, who forthwith espoused her with great festivities

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and rejoicings. So they lived together afterwards a long time in great love, and had one son and a daughter. The son was named Arthur, as has been said above, and the daughter's name was Anne. And afterwards there was peace in his kingdom for twelve years, for because of his strictness and justice King Uther-Pendragon was so much feared and dreaded by the rebellious Picts, Saxons, and Scots, that they durst not devise treason or rebellion against him. In the twelfth year after his marriage he was seized with a grievous malady, which confined him to his bed a long time. Tidings of this came to Cocta, the son of Englist the tyrant, and Orsus, his cousin, who being in the royal prisons, and under the charge of certain gaolers, heard of the king's illness, and corrupted their keepers with gifts and promises, so that they liberated them from prison, and themselves departed with them. They crossed the sea, and in a short time arrived in Germany, where they excited that treacherous people to war, supposing that the kingdom of Britain was, as it were, destitute of a leader, since King Uther-Pendragon was ill, and had been so a long time, and there was as yet no hope of his recovery; therefore it appeared to them that they could easily conquer the said kingdom; and this vain hope led them in a short time to collect an almost innumerable army. This gathering did not long remain unknown to the barons of Britain, for the rumour of the flight of the two traitors was sufficient to indicate what might be expected from the nature of the Saxons, namely, severe battles and great bloodshed. In this emergency the king sent messengers immediately throughout all his kingdom, bearing letters for collecting his men on a certain day; but meanwhile, as they were preparing to be at the place appointed them, that infamous German people landed in Albania, disembarked, and then began to demolish and burn the cities, destroying the citizens, men, women, and children altogether; and

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the labourers, who could not be destroyed by fire, they exterminated by the sword. The fruits of the earth they annihilated, and every living thing put to death, even the little children who usually escape the fury of the tyrant's sword, for there was no regard of either sex or age.

The fugitives from this inhuman tyranny soon reported it to the princes of Great Britain, who were already prepared and supplied with men, so they notified it immediately to the king who lay sick in bed, and he at once committed all his authority to Duke Loth of Londonesia, a knight of great valour, and mature both in age and wisdom, whose frankness and goodness and other notable merits had decided the mind of the king to give him his daughter Anne in marriage, and the care and government of his kingdom as long as he was confined by sickness, and even the supreme command of the whole of the present army, that he might go and fight the Saxons. So he departed from the king, his lord, with his whole forces, and marched in good military order against the enemy, with whom he had numerous and indecisive battles, without either side obtaining complete victory; for often was he driven from the field, and constrained to retire into cities and strongholds, and at other times he pursued the enemy, and obliged them to betake themselves to their ships, so that the strife and loss were about equal, and with equal hope of victory, and the reason was because the princes and citizens of the English island, puffed up with empty pride, scorned to submit to the commands of the Duke Loth, as there were in the army many barons of the country richer and more powerful than he, and therefore they did not care to fight, and would rather see the distress which appeared before their eyes in the destruction of their country and their lands than triumph over their enemies under the command of the good Duke Loth.

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Chapter X.

How the King Uther-Pendragon, very grievously sick, had himself carried before the army, where he very sharply reproved his princes; and how he was borne in a litter to the battle, wherein the Saxons Cocta and Orsus were slain, and their army totally defeated.

At the time of which we now speak, the island of Britain was almost entirely destroyed, and in all its provinces appeared the ruins of its cities for the iniquity of its princes. This state of affairs Duke Loth made known by letters to the king, his father-in-law, who lay grievously sick, as you have heard above, with little hope of recovery. When the king heard the tenor of the letters, he summoned up his strength, his bitter anger subduing his malady, and commanded that they should forthwith carry him before the army in a good chariot drawn by two horses, in which should be prepared a litter upon which he might be carried into battle; this was done, and as soon as he came before the army he commanded all the nobles to come to him, and they came without delay; but when they were all assembled he looked at them very angrily, and addressing them sharply reproved them for their cowardice, saying in this wise,—"Ha!" said he, "how is it that your "vain-glory thus binds and incarcerates your minds "within your bodies? Have you made a compact "with the Saxons, your cruel enemies, and sworn the "desolation of your country, and the destruction of my "kingdom and of your fellow subjects? Certainly this "shall not be, if God so please! But this is the work "of that abominable vice which swells your hearts. "Are you not ashamed to see the destruction of your

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" country, and to hear the lamentable cries and wailings " of its wretched husbandmen, who never cease to toil " for you who indulge in rest and idleness, as if there " were no enemy for you to contend against? And " what do you expect? Do you suppose that the " Saxon fury, after it has destroyed everything else, " will allow you to live and lord it among them? " No, surely! O then, my knights, whom I have " always treated more as companions than subjects, I " pray you to make yourselves ready immediately, and " by that God who redeemed us from death, since " you are not willing to attack your enemies under " any other leadership, I myself will be your general." So the king had himself placed on his litter drawn by two coursers, for in no other way could he be supported or kept upright, for the great severity of his sickness. Then he commanded that they should display the golden dragon which he carried on his banner, and after the battalions were ranged he ordered that the usual military order should in all things be maintained. This being done, the army marched in good order towards the city of Laminth (Verulam), where the cruel Saxons were torturing with intolerable sufferings all the Christians whom the fury of their swords could overtake. Cocta and Orsus, who had been apprised by some deserters of the movements of the army of the Britons, and the arrival of the king in a litter, were very indignant, deriding the Britons and their King Uther-Pendragon, and saying, in scornful pride, that they would not condescend to fight against them,—" For it " would be a great disgrace," said the tyrants, " to bear " arms against this host, whose king is already half " dead, since he has not so much strength as to be able " to move himself or sit upright on a horse, but comes " to battle placed on a couch, as if dead." With this senseless bluster, scorning to fight against the Britons,

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the Saxons withdrew into their city and left all the gates open, to signify to the Britons that they did not retire through any fear that they had of them, but only to avoid fighting, because of their king, whom they deemed already vanquished.

When this demonstration of pride was shown to the good King Uther-Pendragon he approached the city and commanded that it should be assailed on all sides, and the walls broken down, which was done in a short time. So the Britons entered, making marvellous slaughter of the Saxons, who seeing this were greatly dismayed, and withdrew to a little hill within the city, with their leaders Cocta and Orsus, who already repented of their presumption, for they perceived that it had occasioned them no little damage; and now they began to fight with their utmost strength, so that they made the Britons again recede to the outside of the walls, where a severe and sharp battle took place; for half of the British host had remained there. So the slaughter was great, but the Britons had the best of it, as their people having been at rest came fresh to the combat. The Saxons were perishing on all sides, when night came to separate the combatants and hinder the victory, which would assuredly have been gained by the Britons in the end, if Fortune could have turned back a little the chariot of the sun and brightening his beams have retarded the darkness of night, so much desired by the weary. During the night the wounded were cared for and relieved; the British host were very joyful, and sounded trumpets the more to frighten the enemy, who kept themselves within their city with careful watching, for they now perceived that by their pride they had encouraged the Britons to their own great prejudice, so much so that if it had not been for the night they would have been destroyed, as has been said above. The Saxons proposed to sally forth early the next morning

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with all their men-at-arms to provoke the Britons to a pitched battle, and the Britons even more than themselves desired such a decisive engagement. They did as they had proposed, but were soon perceived by the army of the Britons; wherefore the king being informed of it ranged his men and placed them in good order, being already all armed in companies, that is to say, in battalions, and commanded that they should, without delay, advance against the enemy, who were coming on at a slow pace in close ranks and in good order. After the first discharge of arrows, when they came to close quarters, the men-at-arms fought sharply with lances, by which many a body was deprived of life; so great was the ardour of the Britons that they began the attack on the Saxons, who offered a sturdy resistance, and thus the slaughter and bloodshed were very great. When they had broken their lances and closed with their swords the struggle became very desperate, and the air was filled with the wretched cries and groans of the knights who fell to the ground; for the Britons threw themselves upon the enemy with such fury that they all appeared as wild boars among dogs after being warmed by the chace; nevertheless the Saxons, withstanding the fury of the Britons, continued to fight vigorously. Thus the battle lasted for a great part of the day without victory inclining to either side, but at length one wing of the Briton infantry dashed into the flank of the enemy, so that their ranks were broken, the troops scattered, and the two leaders Cocta and Orsus, who had performed wonders that day against the Britons, were overcome and slain. As they had been the sole stay of the Saxon army, so soon as their death was reported among the Saxons they resisted no longer, nor kept the field, their only thought and hope being in flight. The victory, therefore, remained with the Britons, who did not pursue them

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far, for most of them were weak and covered with wounds; King Uther-Pendragon therefore commanded the retreat to be sounded, and so great was his rejoicing and gladness of heart that, though before he could not rise nor move himself without assistance, he now sat up easily in his litter, and said to his barons with a smile, and in a joyful tone, — "These "Saxons in derision called me the half-dead king, "because I lay in my litter enfeebled with sickness; "and so, indeed, I was, thank God for it, and cer- "tainly I hold myself under great obligation to our "Lord, to whom all victory owes its beginning "and end; for more pleasing to me is this triumph "that I have obtained, being a half-dead king, than if, "being in health, I had gained a glorious victory over "these same our enemies. Now will all the rest of my "life be more joyful, and I shall more peacefully meet "that dreaded death to every creature due; for it is, "in my judgment and estimation, a much greater glory, "both to our Lord God and to man, to be willing "honourably to die, and resignedly to meet death for "the protection and safety of one's country and its "inhabitants, than to live in disgraceful slavery or "shameful infamy." Seeing their king thus joyous and cheerful, the Britons, great and small, were very much comforted, and they spent the night in noisy demonstrations of joy for his recovery, and for the victory which they had obtained; and it was no wonder, for these things had given them abundant matter of exultation and great consolation.

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Chapter XI.

How the Saxon tyrants treacherously caused the death of the King Uther-Pendragon by poisoning the fountain of the water of which he drank.

This victory did not wholly overthrow the power of the Saxons, of whom many thousands retired into the northern parts of the island inhabited by the Picts, and even into Albania, which had always been a refuge for the enemies of the island towards the north; nor did they, because of their discomfiture, desist from prosecuting as they could their wicked and treacherous designs, for they continually persuaded and stimulated the hearts of the Picts and Scots, who were old enemies of the Britons, openly to take arms against King Uther-Pendragon and his subjects. These, that is the Picts and Scots, though they entertained and had always favoured the hostile party, had not yet declared themselves, for fear of the armies of the Britons, nor had the people of the island taken up arms. King Uther was well informed of the preparations they were making for war, and proposed to pursue them, but his princes dissuaded him, for he had been greatly oppressed with illness after the recent victory, because of the exertion he had made beyond his strength. The king, therefore, desisted from his intention, wherefore the hearts of the Saxons, who were informed of this, were stimulated to continue their violence towards the people of the country, plundering villages and putting the men to death ignominiously and by various tortures. And because they knew that all the fortresses were guarded, and that they could not gain any advantage by tumult, but only by roving through the open country, seeing that the men had withdrawn to their strongholds, and had deposited their stores in

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safety until the restoration of the king to health, they now set about plotting treason, in order that by their wicked Saxon arts they might treacherously cause the death of the good King Uther-Pendragon. But as all possibility of having access to him was closed against them, everything being carefully watched by the barons, they determined to destroy him by poison, as had been the case with King Aurelius, his brother and predecessor. To find means of accomplishing this they sent forth some of their cunning knights in the guise of beggars, and carrying deadly poisons with them. When the traitors, under this deceitful cloak, arrived at the city of Wrolant (Verulam), where the king lay ill, they enquired diligently everything about the state of the court, for the traitors were well acquainted with the Briton language; and among all other ways and means that they could think of for compassing the king's death, they decided on one as the surest and least perilous for themselves. The king, because of the grievousness of his sickness, took pleasure in no beverage, except in the water of a very clear and salubrious fountain, which was situated near the hall of the royal palace, and this the pernicious traitors impregnated with a deadly poison, and with such craft that all the water that flowed from it was infected, for they put the poisons within a stone very skilfully cut and shaped where the water came to the surface through subterraneous conduits. Not long afterwards the king, who drank very frequently because of the fever of his sickness, sent for some of the water of the fountain thus poisoned, and drank of it, and immediately the malignity of the poison hastened his end, and he died to the grievous loss of the kingdom and its inhabitants. And after him many persons died because of the infected fountain till the wicked fraud was discovered, and then the fountain was condemned, and destroyed or stopped up.

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The tidings of the king's death being soon reported throughout the island, the prelates of the kingdom came to celebrate the obsequies; and when the body had been prepared with aromatic fluids, they carried it to the convent of the friars of Mount Ambrith, where the funeral rites were celebrated by the prelates with great solemnity, amidst the tears of the princes and the people. Then it was laid in the tomb in the Giant's Circle, near the body of the noble King Aurelius Ambrosius, his brother, who had caused these sepulchres to be rebuilt, as you have heard.

Chapter XII.

Of the coronation of Arthur, son of Uther-Pendragon, by Dubricius, archbishop of Caerleon; and how Arthur defeated Colgrinus, duke of the Saxons, with all his army, and besieged him in his city of York.

King Uther-Pendragon having departed this present life, the noble barons and knights of the kingdom of Britain assembled in the city of Gloucester from all the various provinces, in order that Dubricius, the archbishop of Caerleon, might crown the gentle youth Arthur, son of King Uther-Pendragon, with the consent of all the people of the island. So great were the favour and authority he enjoyed among them, that they earnestly begged him to do this because of the lamentable war which the Saxons maintained, and to which their minds were the more stimulated by the circumstances; for when they, that is, the Saxons, learned the death of King Uther-Pendragon, they stirred up their friends and relations in Germany, animating and inflaming them, and setting forth the great valour of their duke Colgrinus, then their leader, with a view to terminate the reign of the Britons, for already by

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their power they had subjugated all that part which extends from the river Humber to the sea of Caithness. Dubricius, the archbishop, bewailing the calamity and ruin of the people, accompanied by several bishops, invested Arthur with the royal diadem, and consecrated him king. Arthur was then young, being indeed only fifteen years of age, but he was greatly esteemed for his virtue, marvellous courage, and unwonted liberality; so great truly was his worth, and the grace with which the bounty of nature had endowed him, that he was beloved by all the people. Arthur, thus enriched with natural graces and invested with the ensigns of royalty, following in the steps of his predecessors, had renounced and expelled from himself the vice of avarice, and on this account so great a multitude of knights, that they could not be reckoned, surrounded him, and flocked to his service; now although he was not impoverished by distributing liberally what he had, yet if his liberality had not been regulated by prudence it might have reduced him, in the course of time, to be oppressed by indigence, nevertheless such a calamity could not be of long continuance, for this would be contrary to the goodness of nature.

As then the young Arthur was distinguished for virtue and prudence, he had in his own mind determined to oppose the rage of the Saxons, and to harass and subdue them, in order that by right of conquest he might obtain the abundant riches of which they were possessed, and bestow and distribute them among the knights and families who served him. He was moved to this by considerations of justice, as the monarchy of Great Britain belonged to him by right of inheritance. He therefore collected a great army of the young men under him, whom he led by a safe way to York, a city of the Saxons.

These things being made known to Colgrinus, the leader of the Saxons, Scots, and Picts, he met King

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Arthur near the river Du-Glas (Duglas), at which place the battle between the two armies began, severe, no doubt, and cruel, for the greater part of those on both sides fell on the spot; however, the army of Arthur was at length victorious, and the Saxons were defeated. Colgrinus was pursued by the Britons to York, the city where he secured himself; nevertheless King Arthur besieged him there. While these things were passing, Baltucus, the brother of the duke of the Saxons, had betaken himself towards the fleet, whither he had been sent in order to welcome the arrival of Duke Thedric (Cedric) of Germany, who was coming to their assistance against King Arthur. When Baltucus learned that the fortune of the battle had turned against his brother, and how he had fled and retired into the city of York, where he was then besieged, he was filled with anxiety, and determined to make an inroad by night through the host of King Arthur, believing that he and his army could force their way into York, from which he was about ten miles distant. But this was communicated to the young King Arthur, who having carefully considered the circumstances, commanded Cadore of Cornwall to take with him 600 knights and 3,000 infantry, and instructed him to go by a cross road, and place himself that very day between the sea and the army of Baltucus, and so soon as he was passed to attack him in the rear. Cadore did this, and fell upon them so impetuously, that they, being scattered and in bad order, were in a short time defeated and cut to pieces in this sudden assault. Baltucus, seeing his people routed, fled, being constrained through the fear of death, though he was filled with wrath and anger at being thus cut off from all means of giving assistance to his brother. He considered then and pondered deeply in his mind whether no means were available of joining him, and if it were not possible for him to enter into the city where his brother was besieged, for he deemed that if they had been together, they could easily have gained

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a port of safety for themselves and for their men; however as none of the means that he could think of for accomplishing this appeared to him safe, he bethought himself of taking the guise of a harper. He got his beard and head shaved, took a harp in his hand, and thus equipped began to wander among the camps of the enemy, playing upon his harp. By the tunes he played and the songs he composed to his harp every one believed him to be a minstrel, and no one suspected him, so that continually playing on his harp he made his way favourably through the army of King Arthur, till he came to the walls of the city of York, still retaining as at first his disguise. Finally he went up to his brother's sentinels, who were on the walls, and being perceived by them he was dragged into the city and led to his brother, the Duke Colgrinus. The brothers, as soon as they recognized one another, welcomed each the other with kisses and affectionate embraces; but when, after suggesting between themselves many counsels and plans touching the war, they found no hope of being able either to defeat and dislodge their enemies, nor to escape from the city, just as they were beginning to despair, as it were, of all help, they suddenly received tidings that the envoys whom they had sent to Duke Cedric of Germany had brought him back safely, with 600 vessels filled with knights, to land in Albania, that is to say, in Scotland, which then bore this name. These things being made known to King Arthur, his barons, after deliberating on the great preparations so made for war, advised him to abandon the siege, so that if such an innumerable multitude of their enemies should come upon them, they might not be committed to a dubious battle, the chances against them being multiplied by the excessive number of the Germans and the numerous chivalry of the city, who would thus be able to surround, slay, wound, and make prisoners of them.

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Chapter XIII.

How King Arthur abandoned the siege of York, went to London to hold a council, and sent ambassadors into Armorica to seek aid from King Hoëlus, his nephew.

Arthur, perceiving the counsel of his followers to be trustworthy, withdrew to the city of London, where he called together the people, and all the barons and lords of his kingdom, to have their advice upon the war with the Saxons and Germans, which appeared so formidable; and when they were assembled, he requested that they would diligently consider what they thought the best to be done in the case aforesaid to oppose and resist with safety this wicked outbreak of the Saxons and Germans, traitors, misbelieving and perfidious pagans; and this he asked no less for the well-being of Christianity, than for the sake of himself and his kingdom. Then, after many things had been proposed and considered, ambassadors were finally sent, with the approval of all, into Armoric Britain to King Hoëlus, the nephew of King Arthur; and they were instructed to explain to him the grief and calamity into which Great Britain then was plunged. This Hoëlus was the son of Dubricius, who in his time had been king of the Armoric Britons, and who had espoused King Arthur's sister. When Hoëlus understood the nature of the war made on his uncle, he ordered his navy to be prepared without delay, and collected the best men-at-arms of his kingdom, to the number of 15,000. He embarked as soon as he had a favourable wind, and sailed so quickly, that in a short time, without meeting any hindrance by the way, he arrived with all his army, and landed at the port of Hamo (Southampton), in England, whither the noble King

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Arthur, his uncle, went to receive and entertain and welcome him, in company with the prelates, princes, and barons of Great Britain, who were much delighted at the arrival of King Hoëlus of Armorica, and the fine army which he brought with him. So they welcomed each other with embraces and honours such as were becoming.

Chapter XIV.

How King Arthur defeated the pagan Saxons at Caerlindeoch, the city which they had besieged; and how in the Caledonian forest they swore to pay him tribute, giving him hostages; but they perjured themselves, and so their hostages were put to a cruel death.

A few days after the arrival of King Hoëlus, King Arthur assembled his troops, set out forthwith on his route, and journied to the city of Caerlindeoch, which the pagan Saxons had besieged. It was situate and founded in the province of Lindesferenze, near the mountain of Locate, otherwise called Lindicolnie, from which two rivers flow. And it came to pass that when King Arthur had arrived, and the pagans had perceived him, they marshalled their troops and began the battle hotly, but it was cruel and dolorous for them, for there perished 6,000 pagans, some of whom died by the sword, while the rest in despair drowned themselves in the river which was near the field of battle. The other pagans seeing this, suddenly abandoned the siege, and fled in fear and dismay, because of the defeat and death of their companions. The victorious Arthur did not forego the pursuit and slaughter till they reached the wood of Caledonia. When they had arrived there, taking fresh courage and vigour, they

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gathered together and rallied on all hands, determining with one accord to offer a sharp resistance to King Arthur and his men. So they slew and grievously cut to pieces many of them, for they took advantage of the unequal ground and of the obstacles afforded as well by the thickets as by the nature of the ground, easily avoiding, by reason of the trees, the assaults which the Britons made with their arrows and missiles, for they could not reach each other hand to hand. King Arthur having considered this, began to exhort his men, and then commanded them to cut down the trees all round the pagans, so that they might be encompassed, and thus conquered with less danger; this he did, seeing that they were without provisions, and could not come out because of the trunks of the felled trees all round, it being King Arthur's intention to keep them enclosed there till they should be maddened by hunger, and so perish. Then he caused the place to be surrounded by his forces on all sides, and in this position he remained three days. The Saxons, finding themselves in such grief and perplexity that they must soon perish from hunger, begged of King Arthur that he would grant them exit and safety on condition that they should leave behind them all their gold, silver, and other riches, excepting only the fleet to reconvey them into Germany; besides, they promised to make the country of Germany tributary to the Britons, and for the accomplishment of these things they promised to give him good and sufficient hostages. Having heard this request, King Arthur took counsel with his barons, who advised him to take the Saxon hostages in order to make peace. According to this counsel King Arthur made treaty with the Saxons in the manner before explained, taking their hostages and their wealth, so that nothing was left to them, save only their ships. But no sooner were they on the high seas to return to their country, than they began in their hearts

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to grieve and bitterly to repent of their agreement, which they had made and bound themselves to. Notwithstanding the faith they had sworn, and the hostages they had given, they agreed to shift their sails in order to return to Britain, and managed so that they arrived at the port of the Couthonisians (Totnes), ravaging and destroying all along the sea coast as far as the Severn sea, after which they went through the country, making great havoc of men, women, and children, without sparing any of whatever condition they might be, after which they took their way towards Pague (?), and besieged the city of Bladone (Bath). These things being made known to the valiant King Arthur, he was greatly surprised at the detestable iniquity of the Saxons, so he took immediate vengeance on their hostages; and abandoning the war which he had undertaken for the subjugation of the Scots and Picts, he determined to go at once to raise the siege of Bladone (Bath), and to crush the pagan traitors without mercy. King Arthur was in great trouble and sorrow at leaving his nephew, King Hoëlus, lying very ill in the city of Aclud; but he hastened, so that in a short time he entered the province of Surmeseteuse (Somerset), in which the siege was being carried on; and when he came in sight of the army of the enemy, he was filled with wrath, and began to threaten them in these or the like words:—"These cruel "men, called Saxons, have disdained and refused to keep "the faith which they solemnly swore to me before "God and my Creator; but in the maintenance of my "own faith vowed and sworn, I will, with His help, "avenge to the utmost of my power the blood of "my loyal citizens by their faithless blood. You "then, my knights, my followers, and my friends, "take up your arms, and let us with all our might "attack these traitors, over whom, with the help of "Jesus Christ our Lord, we shall certainly obtain "the victory, and His shall be the glory."

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Chapter XV.

How Dubricius exhorted the Britons to fight boldly against the pagans, and how they defeated them through the prowess of their King Arthur.

When King Arthur had thus spoken to encourage his knights, the holy sage Dubricius, archbishop of Caerleon, being upon a little mound which adjoined the camp, began in this wise to address the knights of the army in a soft and pleasing voice: — "O ye "men, ennobled by the profession of Christianity, "knights of Jesus Christ our Saviour, keep before "your eyes the sight of your country and fellow-sub-"jects, and think that it will be to you matter of "great reproach and eternal infamy if you allow "them to perish through the cruelty of these pagans, "so full of detestable treachery, and do not resist their "fury with all your might. Fight, then, for your coun-"try, have no fear of death, for if you die here, you "will no more suffer either grief, or pain, or tribulation, "for to die for our country and our faith is certain "victory to us; and so is it the remedy and healing "of our souls; truly, whoever shall suffer death for "his brethren, his soul shall be presented as a living "sacrifice before the God of paradise, because he fol-"lows the footsteps of our Redeemer, Jesus Christ, "who disdained not to give His life for His brethren. "If then any of you suffer death in this battle, that "death shall be given him as penance and full abso-"lution of all his sins and offences." After these words had been spoken and the benediction of the good archbishop had been received, each in joyful mood hastened to arm himself without further delay, and to obey the command of the holy man Dubricius.

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Arthur then equipped himself in notable and excellent armour, as became the majesty of so great a king; he put on his head a noble helmet resplendent with fine gold, on which the image of a flying dragon as a crest was skilfully set, then placed he on his shoulders his shield, called Pridgem, on which was engraven the image of the glorious Virgin Mary, whom, prompted by the remembrance of her likeness, he often invoked to his aid. Afterwards he girt on his good sword Caliburn, which had been forged in the isle of Avalon, and in his right hand he took his lance Ronth, which added much to the splendour of his appearance, for it had a long broad blade, while at the same time it was easily managed in battle. When King Arthur and his men were armed and equipped, he marshalled his troops and led them to attack the miscreant Saxons, who were drawn up in a circle according to their custom. When the battle began, the onset was very cruel and severe, for the Saxons fought desperately the whole day, so that many a good Christian there perished. King Arthur perceiving this, and that the day was now declining, began with great vigour to collect his people on the top of a hill, which would serve them as a castle and fortress for the night; but in getting up he lost many of his men, for the Saxons, who were on the summit of this hill, inasmuch as they had a stronger run upon the Britons who were ascending, were enabled to do them the greater injury. Nevertheless, the Britons, though with great labour, succeeded in dislodging the enemy, gained the summit of the hill, again joined battle with their adversaries, and with renewed courage and fresh heart fought most valiantly, resisting bravely with all their force. Although the Saxons were dislodged from this hill, the battle was still pretty equal on all sides, for they fought desperately everywhere, and thus passed the greater part of the day; Arthur was very angry at this, and he was amazed that they continued to resist, and

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that he had not been able to obtain the victory; so grasping his good sword Caliburn, and crying aloud, Holy Mary! he rushed with great force into the ranks of the enemy, slaying them and scattering their ranks, invoking the while the divine aid; at a single blow he severed from their bodies the souls of all those within his reach, nor did he cease to fight till, with his good sword Caliburn, he had killed 470 men.

The Britons, seeing their leader thus acquit himself, being inflamed with anger, followed him and broke the ranks of the enemy by a desperate effort, slaying them on all sides. In this defeat fell the Duke Colgrinus, and Baltucus his brother, and many thousand pagans were slaughtered and killed there. But Duke Cedric of Germany, seeing the misfortune of his companions, turned and fled for his life.

CHAPTER XVI.

How the duke of Cornwall killed the Duke Cedric, and took his ships and his men in surrender.

WHEN King Arthur had completed his victory over the pagans, and learned also the flight of the Duke Cedric, he commanded Cadore, duke of Cornwall, to take with him a certain number of armed men and hasten to pursue the said Cedric with those of his company; for he did not himself wish to pursue him then, being desirous of hastening into Scotland, because it had been reported to him that the Scots and Picts had besieged Hoëlus his nephew, the king of Armorica (which we now call Lesser Britain), in the city of Aclud, where he had left him sick, as has been before mentioned. So he made all haste to lend him assistance, that he might not be taken or overpowered by the barbarians. Mean-

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while, as King Arthur was leading his army towards Albania, the duke of Cornwall, accompanied by 10,000 men, not only pursued the Saxons who were flying, but hastened to capture their navy, in order to deprive them of the means of returning into their country. The duke speedily gained the vessels, and occupied them with good knights to fall upon the fugitives, thus taking from them all hope of safety, while he, with the remainder of his brigade, followed the fugitives wherever he knew them to be, slaying and cutting them to pieces, as King Arthur had commanded him. So were the Saxons doubly troubled and knew not to what side to turn; for their vessels were taken, and not being able to defend themselves they hid themselves among caverns, woods, and mountains, wherever they could find sufficient space to live in. But at length being safe nowhere, they arrived in great distress at the island of Clavecaert (Thanet), to which place Duke Cadore followed, slaying them as before; nor did he cease till he had vanquished and put their duke Cedric to death, and taken the rest of them in surrender, that is to say, they submitted themselves entirely to his will, and for this gave him good hostages.

Chapter XVII.

How the noble King Arthur defeated the Scots on an island in a lake, and also the king of Ireland, who came to assist and succour them.

The duke of Cornwall having then taken the Saxons in surrender, returned with his army to Aclud, where he supposed King Hoëlus of Armorica to be besieged, intending there to join King Arthur; but King Arthur, who had arrived there before him, had already defeated and dispersed the besieging Scots and Picts, and had delivered Hoëlus his nephew from their oppression.

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Notwithstanding their discomfiture, the enemy had retired and rallied near Mureith (Moray), intending to besiege it; so Duke Cador was sent before with his army, and King Arthur followed him with all his force; for although they had been three times defeated, they still continued to rebel. They were pursued into the province named from the city before mentioned, but hearing of the approach of King Arthur, they gathered together into the islands which were surrounded by the lake of Lynoyoth (Lomond), because the place was by nature very safe and inaccessible. In this lake are about sixty high rocks, round which there always appear large companies of eagles, which have their nests upon these lofty rocks; they assemble there every year, and, as it were, by foreboding cries reveal prodigies, that is to say, great and marvellous adventures which are to happen in the kingdom. The enemy had fled to this island, in order that from the lake, which was large and deep, and from the strength of the place itself, they might find relief, but verily it all availed them little, for King Arthur immediately collected all the ships that he could find, and blockaded the rivers flowing into and out of the said lake, in order that the enemy might not be able either to leave the place or to obtain provisions, and in this condition he kept them fifteen days, so that they died by thousands from famine. While they were thus distressed, Gillomarus, the king of Ireland, came with a large army of barbarians to give assistance to those who were shut up in the island; but Arthur, knowing of his approach, forthwith raised the blockade, and directed the whole strength of the war against the Irish, who were overthrown in a single battle and slaughtered without mercy. The example thus afforded induced the remainder of their companions to return to their homes; and having obtained this victory, King Arthur commanded all the Scots to be slain without respite, so they were killed without mercy wherever

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they were found. Then all the bishops of Scotland, sighing and weeping for the cruel fate of their country and their unhappy people, took all the relics of saints which they had and the holy things, and clad in the vestments and ornaments of the church, went barefooted to King Arthur, to implore, on bended knees and with great shedding of tears, that he would have mercy on them and their people, and pity a nation quite full of sorrow, for there was already enough of them killed; and they besought him that, for the sake of Jesus Christ, he would not utterly destroy this little remnant, but be pleased to permit those who remained to have a small part of the land on condition of perpetual servitude. This prayer moved the king to pity and to tears, for the contemplation of the holy sages thus constrained him; so he granted their supplication, and in this manner he remitted his ill will in favour of the rest of the people.

CHAPTER XVIII.

How the noble King Arthur of Britain rebuilt the churches which the accursed pagans had inhumanly destroyed.

THESE things being accomplished, Hoëlus, the king of Lesser Britain, sighed deeply in his heart in astonishment at the situation of the lake before mentioned, and greatly marvelled at the number and size of the rivers which flowed from it, and also at the islands, which were surrounded by this lake, and at the number of high rocks and eagles' nests; and while he was reflecting in his mind upon all the wonders that were in this lake,—(albeit there is in this province one still more wonderful, which is larger than this by twenty feet, and by true measure deeper by five feet, which has four corners wonderfully formed by nature without human art, and in these four corners there are

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four different kinds of fish which breed there; and the fish belonging to one corner are never found in another,)—his uncle, King Arthur, said to him :—"My "dear nephew, there is another lake in this kingdom, "in the country of Wales, near the Severn, called by "the people of the district Linligault, in which it "happens that when the tide is high and begins "to flow towards Wales, the waves of the sea and "the great rivers thereof intermingle in this lake "(which adjoins the sea), and it drinks them in like "an abyss that never can be filled; but when the "tide diminishes and flows in the opposite direction, "then it vomits out the water it has swallowed, "rising like a mountain, so that it covers all its "banks, and moistens them anew. Then when the "water fills it to its whole depth, if the people of the "country of Wales should be standing naked on the "bank, none of them would be able to leave it, but "would be swallowed up by the flood if they turned "their backs towards the lake; but if they kept their "faces towards the flood, they would receive no hurt, "though the water were above them on all sides."

Then King Arthur, having pardoned the people of Scotland, proceeded to visit the city of York, for he wished there to celebrate the feast of our Lord's Nativity, which was then at hand. When he had entered and looked upon the sad destruction of the churches which the pagans who lately held the city had there committed, he wept and mourned tenderly in his heart for them, and not less for the exile of the blessed Sanson, the archbishop of this city, and all the people there who held our creed; for the power of the Saxons had been exercised with such rage, that they had pulled down all the churches, and divine worship had ceased everywhere. But the king now commanded the nobles and the common people to be invited to return to their city; and he appointed Piram, his own chaplain, to rebuild

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the churches and the houses, and restore them to their owners, and he reinstated the nobles in their former honours, from which they had been thrust out by reason of the war with the Saxons.

Chapter XIX.

How King Arthur restored the kingdom of Scotland to its ancient liberty, and how he espoused Geneviere (Guenever), who was of noble Roman lineage, and the fairest lady in all the realm of Britain.

Among the nobles of Scotland there were three brothers of the royal family, who had been placed by the Saxons under the yoke of servitude, and of whom the first was named Aneleseth, the second Urian, and the third Loth. These, above all others, King Arthur desired to honour, because of their paternal right; so he gave to Aneleseth the kingdom of Scotland, to Urian his brother he committed the royal sceptre of the country of Murefreusie (Moray), and to Loth the youngest he gave the government of Londonesie (Leoneis, Lothian), with all the provinces which depended upon it. This Loth, in the time of Aurelius Ambrosius,[1] had espoused his (Arthur's) sister, and by her had Galganus (Gavain) and Mordreth. King Arthur restored the kingdom of Scotland to its former dignity and freedom. After these things were thus accomplished, King Arthur espoused Guenever, who was of a noble family among the Romans, and had been very carefully brought

[1] These words, "in the time of "Aurelius Ambrosius," which the Chronicler has adopted from Geoffrey of Monmouth, would seem to be interpolated. Neither Arthur nor his sister Anne could have been born in the time of Aurelius Ambrosius.

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up in the household of Cadore, king[1] of Cornwall, and excelled all the ladies of Britain in beauty and wisdom.

Afterwards, during the following summer, he reassembled his army to go into the land of Ireland in order to subjugate its inhabitants, a thing he greatly desired, and especially that he might avenge himself of its king, who in the preceding year had made war upon him; when he arrived, King Gillomarus met him with as many men as he could collect, and there began a battle sharp and severe for the Irish, who were in a manner naked and without armour; thus they were defeated and cut to pieces in a short time. Gillomarus their king even was obliged to place himself at the will of King Arthur, and after his example all the princes and nobles of Ireland, being greatly dismayed, were very glad to be admitted to mercy; and so the whole country was immediately subjugated. King Arthur then removed his troops to Yzland (Iceland), where likewise he fought and conquered the Yzlandois (Icelanders), and reduced them to subjection; after this the report soon spread through all the neighbouring islands how that none of the provinces could resist him; and therefore Doldonius (Doldanim), king of Zeeland (Gothland), and Gimasius (Gonwais), king of the Orkneys, at once placed themselves in subjection to King Arthur, to obviate the inconvenience and danger which their neighbours had suffered. Arthur then returned into Britain, where by a durable peace, he set in order the affairs of his kingdom, which afterwards for the space of twelve years enjoyed repose.

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[1] Cadore has been hitherto described as *Duke*. So also in Geoffrey of Monmouth. By Wace Cadore is called *Earl* (*quens*), and by Lazamon *Eorl*. He is after this always called *King*. See before, p. 149, where Karadoc, earl of Cornwall, is called king.

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Chapter XX.

How King Arthur, after reposing long in great happiness, crossed the sea, and conquered Norway, Dacia (Denmark), Neustria, and all the countries of Gaul.

Notwithstanding that King Arthur was free from war, he felt no less solicitude to govern his kingdom well according to law and justice; for he was certainly a true mirror to the whole world, adorned with every virtue, and so eminent for liberality, and guided by prudence, that valiant men, resplendent in chivalrous deeds, gathered to him from all parts of the world. So greatly did his attendants increase, that it hardly appeared possible for a single court to contain them; for the nobles of all regions deemed no spot on earth like the dwelling of King Arthur, as well for the arts of chivalry, which flourished here more than anywhere else, as through the report of his liberality and prudence which spread to the ends of the earth. For this cause the kings and princes beyond the sea were in no little fear, for they dreaded that he would cross the water with an army and attack them, so as to deprive them of the kingdoms and provinces subject to them. Anxious, therefore, and full of heavy care, they strengthened the defences of their kingdoms and provinces, repaired their cities, towns, and fortresses, and built new castles in favourable localities, so that if the army of Arthur did come upon them, they might, if necessary, enter into these as places of refuge. When these things were made known to King Arthur, his heart was lifted up because every one feared him, and then he first formed the design of conquering Europe and subjecting it to himself. So he equipped his vessels, prepared his people, and very soon had a large army, with which he crossed the sea and arrived in Norway,

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with the view of making king of that country his brother-in-law Loth, nephew to King Sychelinus of Norway, who when at the point of death had bequeathed his kingdom to his said nephew; but the Norwegians had rejected him and elected another, a powerful baron of the country, named Reculfus, who, hearing of the approach of King Arthur, collected out of the cities subject to him a large force, by means of which he thought to resist the power of the redoubtable Arthur. The son of the aforesaid Loth, named Galganus, that is to say, Gavain, was of the age of twelve years and then in the service of Pope Supicius (Simplicius), to whom his uncle King Arthur had sent him, and from whom he received his arms, as shall presently be told. King Arthur then, landing in Norway, was met by King Reculfus, with a great concourse of the people of the country, and they fought a very sharp battle, which at first was nearly equal, but in the end the Britons had the advantage, for having summoned fresh courage, and made a powerful onset, they slew King Reculfus with a great part of his men, and the remainder fled.

Having obtained this victory, King Arthur proceeded to attack the cities, towns, and castles of the country, reducing them all to ashes, and putting the poor people to the sword without mercy; nor did he stop till he had subjected the whole of Norway and Dacia (Denmark), over which countries he caused Loth, his brother-in-law, to be crowned king. After these things were accomplished, he embarked and sailed towards Gaul, which country, as soon as he arrived there, he began to waste and destroy wherever he went. The province of Gaul was at this time governed by Forlonus (Frolle or Flollo), a Roman tribune on behalf of Leo, emperor of Rome; which Forlonus, as soon as he was informed of King Arthur's approach, assembled the knights of Gaul, and all

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those in the parts subject to the said emperor who were capable of bearing arms. So he met King Arthur in battle, but neither he nor his followers could withstand the force of the Britons, but were defeated; for Arthur had in his train all the young men of the islands subject to him, wherefore it was so much the more difficult to conquer him. Moreover, almost all the best knights of the said kingdom of Gaul were on his side and among his attendants, attracted to him because of his liberality, as has been said above; for he had conferred so many benefits on them, that they were held to him by strong obligations. When Forlonus perceived that the fortune of the battle had turned against him and his followers, he abandoned the field and fled with a small company to Paris, where he rallied the few that remained to him, garrisoned the city as well as he could, and greatly desiring again to meet the Britons in battle procured help everywhere. Arthur knowing this, suddenly laid siege to Paris, and as it progressed, and none were allowed to enter the city, before a month was passed Forlonus the tribune began to fall into despair, for his men were dying of hunger grievously before his eyes. His heart was filled with anguish, and he determined, for the deliverance of his people, to demand of King Arthur that, if he were as brave as he was said to be, he would fight him in single combat, and that whichever should obtain the victory should possess the kingdom and government of the vanquished. This Forlonus was a knight of great stature, remarkably strong and full of courage; so had he great confidence in himself, and therefore it was that he demanded the combat. When the herald had announced this thing to King Arthur, he was greatly rejoiced, and in his heart admired the courage of the knight Forlonus; so he bade him say that he was quite ready to fight and do battle as proposed, and to swear to maintain the conditions offered

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by him. So each party pledged his faith to accomplish the affair on a certain day. On which appointed day the two parties met on a plain, called the island of Notre Dame, outside the city; and while the followers of both champions were in great dismay and dread of being placed under the empire and servitude of the other, yet were the Britons more so than the Parisians, for the latter liked King Arthur more than they did the Romans, and it was the contrary with the Britons, who trembled with fear, though they had great hope in the prowess of their noble king. The two princes were suitably equipped, as was meet, mounted on horses of wonderful agility, and it was no easy matter to foresee to whom the victory would fall. As soon as they entered the field, they took positions opposite to each other; then without delay spurred on their horses, placed their lances and shields as was fitting, each after his own fashion, and dealt each other as hard blows as they could. But Arthur, who wielded his lance more skilfully, reached the breast of Forlonus through his shield so well that he pierced him, and he fell to the ground in great anguish. Then King Arthur drew his sword, thinking to smite him before he could rise again; but Forlonus rose instantly, and erecting his lance, approached the king and struck his horse on the breast with such force that master and horse fell to the earth, and the horse was killed. When the Britons, who were watching the combat, saw their king lying on the ground, they feared he was dead, and could scarcely be restrained from rushing altogether upon the Gauls, in spite of the agreement; but just as they were about to transgress the terms of their plighted faith, they saw King Arthur up again and preparing to defend himself. Placing his shield before him, he advanced to attack his adversary Forlonus, who also displayed in his bearing all the appearance of a true knight. So they fought

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bravely, striking here and there for a long time, for doubtless a blow was not given on one side but it was returned on the other, and neither yielded a step. Thus, as they each made the other feel the steel, and yet neither could get the better of the other, it happened on one occasion that Forlonus, perceiving that he had a good opportunity for aiming a blow, struck Arthur on the face with all his might, and wounded him so severely that but for the goodness of his helmet he would certainly have killed him. The blood began to flow, so that it reddened King Arthur's shield and helmet; but when he saw his own blood, his courage redoubled, and burning with anger, and eagerly bent on mischief, he raised his sword Caliburn with all his might, and dealt it with such vigour on the helmet of Forlonus, that he cleft his head in two, and with this blow he fell to the earth, and presently yielded up his life.

This termination of the combat was immediately known on the spot and throughout the city of Paris; and when this was heard, the citizens at once opened the gates of their city and went to meet King Arthur, who after the victory divided his army into two portions, of which he committed one to King Hoëlus, charging him to go and fight Guidart, duke of the Poictevins, and subjugate his whole country, while he, with the other division of his army, went to subdue the other provinces of Gaul. So Hoëlus departed, and as soon as he was come into Acquitaine he began to devastate the country and attack the cities; but finally, after many assaults and battles with Guidart, he obliged him to submit to King Arthur, then he entered Gascony, which he depopulated with fire and sword, subjugating the princes of the country.

How marvellous! King Arthur and his princes were ten years in the country of Gaul, conquering it and

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its provinces; and when he had reduced all the said country to subjection, he returned to Paris, where he held his court, to which he invited all the people of Gaul, and established them in peace and tranquillity by good laws. He gave Neustria, which is now called Normandy, to Benero (Beduerus) his seneschal and constable, and the province of Angiers he gave to Karo, or Quehus (Gaius), a noble knight; and many other provinces he gave to other noble men who had served him in this kingdom during this perilous expedition. Then he settled all the cities, towns, and castles or fortresses in peace and union, carefully ordering their affairs. And in such works as you have heard the noble King Arthur spent the winter of the tenth year that he had devoted to the conquest of Gaul and its dependencies, which were very extensive; and these things being accomplished, and the summer come round, he returned to Britain.

Chapter XXI.

Here it speaks of the great feast which the noble King Arthur celebrated in the city of Caerleon, and how there came to it many great princes and barons.

When King Arthur returned to his country of Britain, he was not a little elevated with joy on account of his triumph in Gaul; and as the festival of Whitsuntide was approaching, he determined to hold a great feast on that day, and to wear his crown and sceptre, with other ensigns of royalty. It was his pleasure to invite to this solemnity all the kings, dukes, earls, and barons who were subject to him, that he might renew his pledges of friendship with them. So he

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caused it to be announced throughout all the lands of the west, sending ambassadors and heralds to publish it diligently, as was meet in such a case. According to the advice of his privy councillors, he appointed this feast to be held in the city of Caerleon, which is situated on the Thames (Uske), in a very pleasant country, near the Severn sea, and is the wealthiest of all the cities of Great Britain. People could come up in vessels by the said river as far as the city, so it seemed very expedient for those beyond sea that the feast should be celebrated there. It had on either side beautiful meadows and fine woods, while within it was adorned with rich palaces glittering with fine gold, so that no doubt it seemed as though Rome had been transported to Caerleon. There were two principal churches in the city; one, which was founded in honour of St. Julius the martyr, was graced by a company of religious nuns, who lived in great sanctity; the other church was founded in honour of St. Aaron his companion, and it was the metropolitan cathedral of the greater part of the churches of Britain. Moreover in this city there was a school of astronomy and the other arts by which men search out the courses of the planets and learn the marvellous science of future events, which were known to the masters of this study, and were shown by them to King Arthur by clear reasoning.

It is incredible what delicacies were prepared by King Arthur for this festivity. He sent his envoys to all the princes of Gaul, and even to those of the collateral islands of the great ocean, to invite them to his court. First there came Angueleseth (Augusel), king of Albania; Urian, king of the Murfresians (Moray); Caduala Lauith, king of Venedotia, that is, North Wales; King Scault (Sater), of Demetia, that is, South Wales. Then there came the three archbishops of the three metropolitan sees, that is to say, of London and York,

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and of Caerleon, the sainted Dubritius, who had been the first legate from the see of Rome to Britain; and without doubt he was so resplendent in holiness, that at his prayer God cured all manner of languors or maladies.

From all the noble cities of the west there came the earls; and among them Morulth (Morvith), earl of Cloudiocenth (Gloucester); Maron de Guingoreux (Mauron of Worcester), the duke Dorobenie (Dorobernia), and many others, who were not of less power than these earls, nor of less dignity; such were Heroeth,[1] Denanth Mapapo, Cenes Macoyt, Peredruth Maberidurth, Grifult Nanoyth, Reguith Mathgluth, Eldeleuth Macledoith, Kinchar Mabainganith, Kintingare, Gorbomath Masgloyt, Clofault Kininmanethon, Kinbellium Maptru Nath, Galheim Nicohtes, Kinlith Manetouth, and many others, to name all of whom would be too tedious a thing. From the collateral islands of the country of Britain [came] Gillomarus, king of Ireland; Malvasius, king of Iceland; Doldanim, king of Gothland; Gonwais, king of the Orkneys; Loth, king of Norway; Acallius, king of Dacia (Denmark). From the parts beyond sea came Duke Leodegar, of Boulogne; Beduerus, duke of Normandy; Borellus, duke of Mans; Gayus, duke of Anjou; Guitard, duke of Poitou; and all the twelve peers of France, conducted by Gerinus, count of Chartres; and there came too Hoëlus, king of Armorica, with all his barons, in such grand array, that it would be difficult to give a description thereof; and indeed, there came all the princes of Spain, which was no great wonder, for of a truth the liberality of the noble King Arthur made him full of love and glowing courtesy to all mankind.

[1] Out of the "*venerunt non minoris dignitatis heroes*," of Geoffrey of Monmouth, the author has contrived to make a new personage—Heroeth. Several names mentioned by Geoffrey and Wace are omitted here.

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Chapter XXII.

How the princes who had come to the court which King Arthur held were feasted, and how he and the queen his wife wore their crowns on the day of the solemnity.

When all the kings and princes were assembled on the festival of Pentecost, the archbishops went to the palace to deck King Arthur and place the royal diadem on his head, because the city was the seat of the holy archbishop Dubricius, and he was appointed to minister and perform the divine service that day. When the king was apparelled and adorned, he was led in great state to the metropolitan church; he was supported by two archbishops, one on the right and the other on the left, and before him went four kings, namely, the king of Albania, the king of Cornwall, the king of Demetia, that is, of South Wales, and the king of North Wales, before which four kings were carried four naked swords of gold, and after them came a great multitude of barons in fair array, who, with their joyful looks and their melodious songs, presented an admirable appearance.

On the other hand Guenever, adorned with a royal crown, and other ensigns which pertain to the majesty of a queen, was conducted by several archbishops and bishops to the church of St. Julius, where was the convent of nuns, and before her four other kings carried four white doves to signify chastity, for such was the custom. She was followed by matrons and maidens dressed very handsomely in gowns of purple velvet and other materials, sparkling with gold and precious stones, and in their great joy they chanted so sweetly and melodiously that their voices seemed more angelic than human. At length, when the king arrived

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at the cathedral church, and the queen at the nuns' convent, the joy increased marvellously, for there were so many minstrels making such great and harmonious melody with their instruments, that the knights were all enraptured, so that they knew not where to go, for the flow of earthly pleasure was so great, that it was a thing incomprehensible; so much so, that if divine service had lasted the whole day, no one would have been tired.

At length the mysteries of the mass having been celebrated, the king and queen returned to their chief palace, took off their royal vestments, because they were too heavy, and assumed lighter ones, which were very handsome. Then sat King Arthur in his palace, in the midst of his kings, princes, and barons, and the queen went with her ladies; for at that time the Britons still retained the Trojan customs, according to which the men ate together apart, and the women by themselves, which custom they observed when they celebrated the solemnity of any great festival. They were made to sit in the palace, each according to his rank and dignity; so Gaius the sewer, duke of Angers, very handsomely clothed in ermine, and accompanied by a thousand noble youths similarly attired in ermine, was appointed to set the dishes before the princes; and on the other hand Beduerus, duke of Normandy, was appointed chief butler, with a thousand youths all similarly habited in purple, trimmed with ermine, to serve various kinds of wines and other delicious beverages in golden bowls and cups of marvellous workmanship.

The queen's palace was differently ordered, for she had servitors and waiters without number, all differently dressed, each according to his office, so that the dress indicated the office he discharged. The servants performed their usual ministrations without any change; but, doubtless, if I were to describe all the pleasures

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that were at this feast, I fear that the history would be rendered tedious to the readers by reason of too great prolixity, for the country of Britain had then been restored by Arthur, and raised to such a condition, that it surpassed all other countries in the overflow of wealth, in the superfluity of adornments, in abundance of chivalry, and of all good things. All the knights who were then in the island having the reputation of excellent prudence and military prowess, had dresses all alike, and in like manner had their wives, mothers, and female friends. At this time no lady loved a knight unless he had three times proved himself worthy in personal combat; wherefore the ladies who believed themselves objects of affection promised to the knights their true love, which made them preserve their chastity, and the knights were better and braver for fear of losing their ladies' love. After they were all satisfied with viands of various kinds, and thanks were returned to God, they rose from table to go outside the city for games. There they amused themselves in many different ways; the knights began sports on horseback in the way of tournay and jousting, pleasant to behold, while the ladies were at the windows and battlements of the city to look at them. Some threw the stone and the iron bar, others entertained themselves with chess and dice; thus each amused himself as the diversity of the games required. The presence of the ladies at the battlement excited the hearts of the knights to desire to obtain victory each one over his adversary, whatever the pastime might be.

At length, as the day was declining, they returned to the city, and the feasting began again with greater revelry than before; for King Arthur bestowed handsome gifts on all the winners in the games, according to the condition of each. Three days having been spent in this manner, King Arthur on the fourth assembled all the prelates and barons who had come

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to make merry with him at this feast, and confirmed to each his land, besides granting them cities and castles very liberally, according as each had deserved of him either on this occasion or formerly.

CHAPTER XXIII.

How King Arthur made several archbishops and bishops, and of the arrival of ambassadors sent from Rome.

BEFORE the company broke up the blessed Dubricius, archbishop of Caerleon, resigned his benefice and entered a hermitage, where he spent the rest of his life in great sanctity. Satratur (David), the king's uncle, a man full of learning, and a pattern of all virtue, was made archbishop in his stead. The holy Sanson also resigned the archbishopric of Dol, and was replaced by Celianth, a bishop of the kingdom of Armorican Britain, whose virtuous life made him universally honoured. Likewise the see of Leicester was given to Magaunius, and Eledemius was sent as bishop to the city of Aclud.

While King Arthur was performing these things amidst his barons there came into the king's presence twelve aged men with reverend and venerable countenances, carrying olive branches in their right hands in token of embassy, and walking with measured steps. Having saluted the king, they presented to him letters on behalf of Lucius Tiberius Cæsar, which ran thus: —"Lucius, by divine ministry, procurator of the com-
" monwealth of Rome, to Arthur of Britain, greeting,
" such as his deeds deserve! I, marvelling at your
" perfidious usurpation, yet marvel more at the insult
" you have dared to perpetrate against the Roman
" people, the thought of which fills me with indig-

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" nation and vexation. If you have been carried by " madness beyond yourself, do not hesitate, but consider " without delay what a thing it is to have by so many " unjust actions offended the holy senate of Rome, " under whose subjection you should not forget the " whole world is; yet, nevertheless, the tribute which " Britain oweth, and which the senate hath commanded " you to pay, for Caius Julius Cæsar and many others " adorned with the noble dignity of emperor of Rome " have now for a long time passed received it, you, ven- " turing to despise an empire of such immense power as " that of Rome, have had the presumption to withhold, " and have refused to pay. Moreover, you have sub- " jected to your dominion Gaul and the province of the " Allobroges, and have even destroyed the islands of " the west, whose kings always paid tribute to my " predecessors, for the Roman power has ever prevailed " over all nations. Now, because of so many injuries, " the senate hath decreed and appointed you a time " in the middle of August next to require of you the " just account of your neglect; and I therefore com- " mand you to come to Rome at the appointed time " to satisfy the Romans your masters, and submit your- " self to the sentence which justice shall dictate and " ordain upon you, otherwise I myself will visit your " country, and by force of arms will endeavour to restore " those things which you in your madness have rob- " bed from the commonwealth."

These letters having been read and recited in the presence of the kings, princes, and barons who were there in King Arthur's company, the king rose and entered the giant's tower to take counsel with his barons how he should reply to such a summons. As the barons ascended the stairs of the tower, Cadore, king of Cornwall, although he was not in his heart quite easy about these letters, could not be kept from coming before the king, and beginning to smile, as was his custom, he

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said these words to him:—"Sire, I have hitherto feared "that the barons, grown idle in consequence of the "long peace, would become feeble and inexpert in "warfare, whereby the fame and renown for chival- "rous daring and military prowess which they have "had all over the world might be tarnished. Who "doubts that the use of arms is the proper recreation "of men, repressing inclinations for women, and re- "viving every virtue in the knights? Doubtless the "idleness of the Britons may have sullied and dis- "figured to some extent the fruit of virtue, honour, "bravery, and renown; for now five years have passed "without any of the exertion of war, during which time "every pleasure has been multiplied by peace; therefore, "I believe that in order to save us from this vice God "has moved and stirred up the Romans to their present "purpose, that they may lead us back to our former "condition and military virtue," King Cadore having spoken these or the like words to King Arthur, the barons, who had mounted the steps of the tower, seated themselves each in his order, to advise the king as well as they could what he should do for the best.

CHAPTER XXIV.

Here follows the speech which King Arthur made to his princes on the subject of the letter sent to him by the Roman emperor.

WHEN each was placed in his order, and silence obtained, King Arthur began to address all the barons who were present in this manner:—"O you, the companions "alike of my prosperity and adversity, whose prudence "and bravery I have so often proved, as well in

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" counsel as in warlike operations, there is now urgent
" need that you all consider wisely and diligently
" what things and how great it behoves us to do
" touching this summons, for we all know that what-
" ever is wisely foreseen and carefully provided against
" is more easily endured when it comes to the point;
" therefore, if we consider well and unanimously devote
" ourselves to meet the fury with which the Romans
" are preparing war for us, we shall much better endure
" the reality when they carry it into effect. However,
" as its origin is in unrighteousness and fulness of vanity,
" its end is not doubtful. Can there be any question
" that the demand of tribute they desire to draw from
" the kingdom of Britain is demanded in an unrea-
" sonable judgment? Lucius says I ought to pay
" him tribute, because Julius Cæsar and others of his
" ancestors have had and enjoyed it. This reasoning
" is fallacious, and of no force, for if we advert to the
" deeds of our ancestors, we find that they landed in
" this country when it was desert and uninhabited, and
" took up their habitation in it, by the decree of the
" fates, before the Romans were in existence or the
" knowledge of the true God came to light. When our
" ancestors then conquered from the giants this land
" as an inheritance for their children, they did not
" levy nor exact tribute like Julius Cæsar and the
" other emperors who received it from us in ancient
" times through tyranny, stirring up war against our
" fathers without just cause, and constraining them
" to become tributary to them. But as nothing taken
" by violence can be lawfully possessed by the victor,
" I conclude and pronounce the exaction of this sub-
" sidy to be unreasonable, and the ground upon which
" they call us their tributaries unjust and tyrannical.
" By similar reasoning we might say that the people
" of Rome ought to be tributary to us, and therefore

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" let him who is the stronger of us two take that " which is now demanded. Surely if Julius Cæsar and " the other Romans subjugated some kings of Britain " in times past, and on that account tribute is due to " them now, so likewise, in my judgment, Rome is " bound to pay tribute to us, for our predecessors in " ancient times conquered and took Rome; as, for " instance, did Belinus, that noble king of the Britons, " who with the aid of his brother Brennus, duke of " Sens, (which is fully related above in its proper " place,) hanged in the midst of the public market " place of Rome twenty-four Roman nobles for their " rebellion, and a thousand youths, whom Rome had " given as hostages; and they long held and kept " possession of the city.

" Constantine, the son of St. Helen, and Maximian " (Maximus), were our predecessors and of our blood; " they were one after the other ennobled with the " royal diadem of the kingdom of Britain, and from " Britain were raised to the throne of the Roman " empire. Judge then, O my knights, if I have not " rather the better right to demand from the Romans " a tribute similar to that which we receive from " Gaul and the collateral islands conquered by the " power of our arms. It appears to me that I have " no answer to make to them; for they did not defend " Gaul in any way when we withdrew it from under " their sovereignty." That is to say, it appeared to King Arthur that he also had as great occasion and as just and reasonable cause to demand tribute of the Romans for Italy, as they had to ask it from him for Britain, Gaul, and the lordships he had conquered from the Roman empire. Wherefore it seemed to him that he was not obliged to give any answer. With these words King Arthur finished his speech.

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Chapter XXV.

Here follows the speech of King Hoëlus of Armorica, advocating a war against the Romans.

After King Arthur had finished his speech, Hoëlus, king of Armorican Britain, who excelled all the other kings in strength of arms and riches, rose to his feet, and began his address in this manner: "Although any one of "the supporters here might suffice to decide this matter "and even a greater, I do not believe there could be "found more safe and wiser counsel than that which "your discreet and careful prudence has now shewn, and "your argument proved, for which doubtless we owe "you praise; for in you is the design of a constant "man, the effect of a wise understanding, and the "advantage of sound counsel. And surely, if for the "motive shewn in your aforesaid argument you would "go to Rome, I doubt not but you will triumph, since "we shall fight as the asserters and guardians of our "liberty, justly demanding of our enemies that which "by injustice they would take and usurp from us. "Certainly whoever strives to extort from others by "tyranny is deservedly frustrated in his intention "by him whom he thinks to oppress, if virtue and "bravery be found in him. Then, as the Romans "seek to deprive us of our liberty, doubtless we "shall despoil them of theirs, if you give us leave to "invade them, as all loyal Britons desire. Do not "the prophecies of the Sybil say, as witnessed and "figured by true auguries, namely, by the voice and "singing of birds, that of the line of Brutus shall "come a third time one who shall obtain the Roman "empire? Concerning two has the holy voice of the "Sybil already been fulfilled, as you have mentioned, "for it is certain that those two most famous princes, "namely, Belinus and Constantine, did severally govern

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" the noble empire of Rome; now the providence of
" God and the fates would raise you up to be the
" third. Haste then to receive what God has prepared
" for you, and let there be no delay. Haste to be
" lord over him who would subjugate you! Hesitate
" not to grant us our prayer, for at your prayer truly
" I would not shrink from accepting wounds, nay even
" death; and, that you may accomplish this thing to
" your glory, I will attend you with a thousand armed
" men."

CHAPTER XXVI.

The counsel of Agnoleseth, otherwise called Angelus, king of Albania.

WHEN Hoëlus had finished his speech, Angelus, king of Albania, rose, and began to declare the great desire he had for the exaltation of King Arthur, saying in this wise: " After hearing the words of my lord's
" speech, my heart inflamed my understanding with
" such great joy and gladness, that I feel it would be
" impossible for me to express myself in your presence,
" —such joy that I hardly know how to preserve
" my self command; for it seems to me that all the
" wars we have prosecuted, against so many kings
" and nations, are not worthy of remembrance, and
" will appear but as nothing, if the Romans and Ger-
" mans remain unscathed, and if we do not exercise our
" arms against their battalions which in former times
" have destroyed our country and slain our fathers;
" so that we may seem to take vengeance of the
" old crimes committed by their predecessors. Alas!
" I am weary of delay, and would gladly welcome
" your leave, which Sire, when you grant, my heart
" will be beyond measure gladdened. I congratulate
" myself then, and rejoice, in the hope that the day
" of battle is not distant on which we shall meet our

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" foes, and where I will surely allay the heat of my " body with their blood, which, if it flows and runs " like a fountain, shall never be hindered by me, " but I will augment its streams, and enlarge its chan- " nel. Good God! when shall my eyes see the light " in which our banners shall flutter in the gentle " wind? Ah! how sweet to me will be wounds given " and received when our right arms shall meet those " of our enemies! Surely death would be as sweet " to me in avenging our forefathers, as in defending " our liberty, and exalting our king. Let us go then " to attack these Romans, who are but half men; " and let us maintain the fight till we have van- " quished our foes; let us have the possession of their " honours, and obtain a real victory; and I will swell " our army with two thousand armed knights, besides " infantry."

After the king of Albania had thus spoken, each of the barons present promised likewise to serve their sovereign as they were bound; so that the number of armed men promised to King Arthur by the barons of the island of Britain were estimated at 60,000, besides those that Hoelus, king of Armorican Britain, was to bring, and without those also that were promised by the kings and princes of the islands subject to King Arthur; as the king of Ireland, the king of Iceland, the kings of Gothland, Orkney, Norway, and Dacia (Denmark), the number of whom amounted to six times twenty thousand; and the princes of Gaul, as the duke of the Rodeths (Ruteni), the duke of the Portunians, the duke of the Estairians, the duke of Sens, the duke of Angers, the duke of Le Mans, and the duke of Poitou, who promised 70,000 armed men; and Gerinus, duke of Chartres, and the twelve peers of Gaul, and the earls of the good towns promised twelve times ten hundred men; so that the army of Gaul, without the infantry, which was innumerable, amounted to 73,200 men.

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CHAPTER XXVII.

Of the answer which King Arthur made to the Roman ambassadors, and how the barons prepared themselves with all diligence.

KING Arthur, finding that all his barons were cheerfully and unanimously disposed to his service, commanded them to repair quickly to their own territories, and arrange for the people whom they had promised to bring, and that without fail they should be at the port of Barfleur on the kalends of August, in order that when they were assembled they should all go against the Romans to the borders of the country of the Allobroges; that is to say, the Burgundians. When these appointments were made, King Arthur called the Roman ambassadors, and sent word by them to the emperor that it was not his intention to pay any tribute to the Romans, nor consequently to submit himself to the judgment of those from whom he held nothing; but that he intended to go with all his army to visit the Romans, and demand of them the same things that they had required of him. With this answer the Roman ambassadors departed, having taken leave of King Arthur and the kings and princes who were at the court, and had not yet left to assemble their men at arms. When the ambassadors arrived at Rome, they made their report to the Emperor Lucius Tiberius, who, when he had heard the reply of King Arthur, sent messages, with the permission of the senate, to the kings and princes of the east, that they should come over to Italy without delay, and with the largest army they could collect, to subjugate King Arthur of Great Britain, who was not willing to submit to the Roman empire. So there came a great many in a short time; for there came thither Epistrephus of Media, with a very large host, and also came Scorus of Libya,

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Teucer of Phrygia; Xerxes, king of the Icturians; Pandrasus, king of Egypt; Manissa, king of Babylon; Evander, king of Syria; and Hippolitus of Greece, and with him all the princes and chiefs of his dominions. There came also many senators, as, for instance, Lucius Catullus, Marius Lepidus, Gaius Metellus Cocta, Quintus Millius Catyllus, Quintus Caritius, and many others, so that in the whole army there were a hundred and forty thousand men.

After the Emperor Lucius had appointed everything according to his judgment, he began to lead his army against the kingdom of Britain, at the beginning of the kalends of August. Meanwhile King Arthur had his fleet brought to the port of Hamo (Southampton), and having appointed his nephew Mordreth regent and governor of his kingdom, and guardian of Queen Guenever his wife, he put to sea with his army, and, a brisk wind striking the sails, he soon arrived in safe harbour with an incredible multitude of ships. It came to pass that, while he was at sea, through anxiety he fell into a deep sleep about midnight; and he had not long slept when he began to dream that he saw an immense bear fly through the air with a great cry and growl, causing the sea and all the shores to tremble, and on the other hand, it appeared to him that he saw flying towards the west a terrible dragon, the brightness of whose flaming eyes illuminated all the country; and finally that the bear went against the wicked beast, that is the dragon, and they began a hard battle together; but the dragon, who fought most sharply, burned the bear with his fiery breath, so that he was obliged to fall to the ground. And in this dream Arthur was seized with such fear, that he awoke and related his dream to the knights who were about him. They explained it to him in this way, that he himself was signified by the dragon, and the bear meant some other great dragon, whom he was to fight and conquer in battle, as the dragon had done the bear, and that

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this vision was nothing but a token of his triumph; but Arthur conjectured that it set forth something else, for he was of opinion that this vision related to himself and the emperor. As he was pondering over it, he perceived the reddening of the dawn, and immediately afterwards he arrived at the port of Barfleur, at which place he commanded all to land and pitch the tents; for as yet the kings, princes, and barons of the various provinces, who had promised to be there on the day appointed, as has been said, had not fully arrived.

Chapter XXVIII.

Here it tells how the brave King Arthur fought valiantly with a great giant at the rock of Mount St. Michael.

While King Arthur sojourned in his tents on the sea-shore, waiting for his princes, as you have heard, tidings came to him that a giant of wonderful size had come into that country from the parts of Spain, and had carried off Helen, the niece of Hoëlus, eight days before, and had taken her to the top of the mountain which we now call Mount St. Michael, and how that a number of knights had followed him to recover the damsel, but they had all been defeated by him and hurled down from the mountain. They had since invaded him by sea and by land; but he had scattered them all, and sunk their ships with certain warlike instruments which he used, and he had captured many knights, whom he had cruelly devoured. When King Arthur heard these things, and saw that great peril might arise to him notwithstanding his great prowess, he determined to go to the fight himself; wherefore he armed himself about the second hour of the night, and taking with him only Gaius the Sewer and

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Beduerus his cup-bearer, he left his tents, and took the way that led up the mountain, for doubtless he had in him such courage and prowess that he would have scorned, if even it had been allowed him so to do, to lead his army against such monsters; so great confidence had he in his God that it seemed to him that himself alone, with His help, would suffice for the destruction of the giant. When they had got a little way up the mountain they stopped, seeing a small rock, and as the king did not know whether or not the giant lived in that place, he sent Beduerus to learn the truth. Beduerus left them, but he could not get to the rock for the sea by which it was surrounded; then he saw another little rocky hillock, to which was tied a small vessel, into which he entered, and sailed to the rock which before he could not reach. So he began to climb to the top of the rock, and when he had got a little way up he heard the wailing of a female voice seemingly in great distress; and as he felt in doubt about the voice he began to be horrified and afraid, for he believed that this was the monster. So he waited a moment to collect his thoughts, then taking fresh courage he drew his sword, and climbed without delay to the summit of the mountain, where at first he saw nothing except the rock which he had seen below. So he began to look carefully around him, and perceived a newly-made tomb, beside which sat an elderly lady, who wept and mourned very bitterly, but who, as soon as she saw the knight, left off weeping, and began to address him in this manner: "O thou unfortunate "man! what fate has led thee and made thee venture "thyself in this miserable place, filled as it is with all "bitterness? for as soon as the giant who lives here "awakes, he will come to fulfil his wanton desires on "me; and if he finds thee he will slay thee, and bring "thy noble youth to its end. Oh! God of Truth! have "mercy on me and on this innocent youth!" But it

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happened that the dreadful diabolical giant, who was of marvellous and unheard-of size, was absent while they were thus speaking together. The niece of King Hoëlus, distinguished for virtue and personal beauty, had been very cruelly put to death by him, because she would not consent to his wicked desires. "I have buried her," said the old lady, "and I, who was her nurse, am "bound here by the lawless giant with iron bands so "that I cannot escape; and know that as soon as he "comes here he will finish thee without mercy, "and with dreadful and unheard-of tortures; for he "is in great grief of heart because my noble young lady "would not submit to his carnal desires for any pain he "could inflict. Alas! where is the heart so hard that "it would not have softened to see the sufferings he "made her endure before her death! If it had not "been by the grace of our Lord which supported her in "all her tortures, I do not believe it possible that the "frail nature of a hundred such girls could have en-"dured the third part of the pain that she suffered. "Surely she was beloved of God and of his saints, "as it plainly appeared; for I dare affirm she is "worthy of every praise as a mirror of chastity "to all noble damsels. She was the life of my "heart, my comfort, and my joy; not being able to "pollute or degrade her by his filthy lust, inflamed "with passion he forcibly accomplished on me his "desires—I call God to witness—yes, on my miserable "old age, and in a manner filthy to relate. O my "friend, let my dolorous life be a warning to thee "to save thyself! O God! why remainest thou here? "Why dost thou not think of saving thyself, and flying "without delay, that thy stay may not be to thee an "occasion of trouble; for if this huge giant, monster by "nature, comes here again to gratify his polluted desires "on me, supposest thou he will let thee remain alive? "No; but he will destroy thee by a cruel and dreadful

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" death." When Beduerus had heard all these words, of the truth of which the natural ruggedness of the place afforded a possibility, he began with gentle and kindly words to comfort and appease the grief of the lady as well as he could, promising speedy help; so he left her for the time, and returned to King Arthur, to whom he related all the things that he had seen and heard. When King Arthur heard the report of Beduerus, he sighed deeply for the fate of the noble maiden, and then commanded his two companions to leave to him the charge of this business, for all alone he would fight with the giant, and he did not wish them to aid him in any way, unless they saw him in great extremity: but if it happened that the worst should turn against him, they were to succour him with all their might, by vigorously assailing the giant. Then the three alighted, and without delay climbed the mountain where Beduerus knew that the wicked giant lived. King Arthur went forward with great boldness: the inhuman giant was at the fire warming himself, and eating a great hog, of which he had devoured the greater part, and the rest was roasting on the coals. As soon as he perceived King Arthur and his companions, he sallied forth, greatly surprised, for it was not usual for any to come to make war on him at this hour, having first seized a great iron club, which could hardly have been lifted from the ground by two strong men. The king, perceiving this, drew his sword, and placed his shield before him, as there was no time to lose; for he had hoped to anticipate the giant before he could take his club; but the giant, who knew the design of King Arthur by his bearing, seized it, and wielded it with such force that he struck a blow on King Arthur's shield, that made all the surrounding shores ring with the sound, while the king's ears and his own were deafened by it. Arthur, who had felt the weight of the blow and the strength

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of the giant, full of bitterness, and burning with rage, directed his sword with all his strength against the giant's head, and gave him such a wound, that the blood began to flow so copiously as to cover his eyes and face; and if it had not been that he had placed his club before the sword, and broken the force of the blow, he would certainly have died of that wound. The giant feeling himself thus struck and blinded, nevertheless took fresh courage, and was more bitter and wicked than before. As the wild boar, when it has been hunted, is so desperate that it does not fear to run upon the huntsman's spear, so this giant forced himself on the king's sword, closed with him, and by superior strength forced him on his knees. But the king, ashamed that he had been forced upon his knees before the giant, started up suddenly, and, summoning his strength, he began to strike and deal blows so continuously that the giant had not a moment to turn himself, nor look about; nor did the king cease till he had given this wicked tyrant a mortal wound, and then he cut off his head. When the king dealt him the mortal blow he howled so dreadfully that it seemed as if all the winds had gathered together in that place. After the giant was dead, the king said to his companions, "Hold your "peace! I tell you of a truth that never did man "see such great strength, nor was there ever one so "powerful as he was, except the giant Ritho, who was "not inferior." Arthur had killed this Ritho in the mountain of Armo, where he had challenged him to fight; the giant had already defeated and slaughtered so many powerful kings, that he had made a garment of their beards, in which he was wont to wrap himself at great festivals; after that Ritho had sent word to King Arthur that he was ready to flay his chin immediately, if it were brought to him, and that, as Arthur was sovereign of all the territorial kings, he would place his beard above those

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of all the other kings whom he had conquered, to show him love and honour; but that if he would not do this he might prepare his weapons and come to fight with him, for he defied him, and challenged him to fight on this condition, that he who should be the victor should carry off the garment and the beard of the other. So they fought together, but King Arthur vanquished him, and carried off his spoils and his beards. Now Arthur, from the time that he had triumphed over this Ritho, had never seen so strong a giant as the one whom he had just slain. After this his splendid victory, he and his two companions returned to their tents before the termination of the night, carrying with them the head of the giant. As soon as they were come, and the victory was reported, the knights came in great crowds to his tents, honouring and praising his wonderful victory, by which he had delivered the country from so great a plague. But King Hoëlus was sad and sorrowful for the misfortune and cruel death of his niece, and he built over her body a beautiful vault, which took the name of the maiden who was buried beneath, and it is still called the vault of Helen's tomb.

Chapter XXIX.

How King Arthur went to meet the Romans, and how the ambassadors first began the conflict.

King Arthur sojourned in this place till all his princes, and the full number of people that they had promised to bring, were arrived; then he broke up his camp, and began to march against the Romans, who, as had been reported to him, were near the town of Ostun (Autun), in Burgundy, where they had pitched their tents beside the river of Alba, and had greatly strengthened their camp with palisades, trenches, and wooden

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castles. It was told him besides that the people were so numerous that it was almost incredible, and he must be strong who could withstand them. Nevertheless, this could not dismay the noble heart of King Arthur, nor make him in the least swerve from his purpose, but he said to those who brought him these tidings, that he knew very well they were a very numerous body of people, and much more so than they had said; but, added Arthur, the victory does not depend entirely on numbers, but certainly rather in having select knights, experienced in the use of arms, and such are not in the Roman army, for long repose has softened and enervated them, and rendered them weak and powerless to sustain deeds of war; likewise the greater part of them are Indians and barbarians, who have no courage in comparison with theirs whom the strength of the right hands of my knights has yet often times conquered under my leadership. Having carefully considered all things, King Arthur hastened on his army to occupy some suitable place on the said river, on which the Romans were encamped, as had been reported to him. He managed so that in a short time he arrived at the river, where having placed his tents, and well ordered all things in his camp, with trenches, enclosures and defences, he searched the country diligently to find a place suitable for building two or three castles all together, to retire into if necessity required. So the place being found, and materials prepared by his numerous army, they were built in a short time. Then, with the common consent of his barons, he sent to the Roman emperor three ambassadors, namely, Gerinus, count of Chartres, Bossonius (Boso) of Montfort (Oxford), and Gavain his nephew, who, as soon as they arrived at the Roman camp, were led before the emperor Lucius Tiberius, to whom they explained how King Arthur had sent them to require that immediately, and without delay, he should remove his army beyond the bounds of the kingdom of France, which was under

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King Arthur's jurisdiction and sovereignty, as he had conquered it by force of arms from the Romans, even as they had formerly done from the Gauls; and that he had a better right there than they, as he possessed it peaceably with the consent of all the princes and people of Gaul; otherwise, if he would not go away, King Arthur's intention was to defend it by the same strength and force of arms by which he had conquered it; and he challenged him to battle on the fellowing day, that he to whom it might please God to give the victory should possess the sovereignty of Gaul.

After the ambassadors had well and duly performed their mission, as was meet, and as they had been commanded, Quintilian, who had been appointed governor of all the provinces of Gaul by a decree of the senate, and was not well disposed towards this embassy, began, after they had finished their speech, to speak in a tone of reproach, that is to say, of censure, saying many insulting things, and conveying in effect the imputation that the Britons abounded more in pride and threatening words than in military skill or courage. Hearing these reproaches and insults, Gavain, burning with anger, could not refrain, but drew his sword, and with it he aimed such a blow at this Quintilian that he cut off his head, then with his said sword cleared a way for himself and his companions, and breaking through the crowd, they got, in spite of the opposition of the Romans, to the people who were keeping their horses, and forthwith mounted. But the Romans, being vexed, began to follow them, some on foot, others on horseback, as the hurry of the moment permitted, in order that they might avenge the death of Quintilian in the blood of all the ambassadors, who were flying at the full speed of their horses. Nevertheless the Romans, yet more excited with anger, hastened at the full speed of their horses in pursuit; and one of them, better mounted

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than the rest, overtook Gerinus, count of Chartres, and struck him from behind, but he suddenly turned with lance in hand, and struck it into the body of the Roman with such force that he fell dead on the ground. Boso, earl of Montfort (Oxford), who had seen this blow, could not but greatly admire within himself the courage and prudence of count Gerinus, and longed to do the like; for these three and all their attendants had come armed ready for fighting, but at the entrance of the Roman camp they had left their lances, shields, and helmets with their esquires, who, when they saw their masters thus hastening back, equipped them hurriedly. So Boso let his horse run against him who followed nearest, and whose throat he reached with his lance, so that he pierced him quite through, and he fell dead on his back. Afterwards he struck Cabellus, who pursued him closely, and him he wounded mortally; wherefore his companions who saw this had no desire to approach him. Meanwhile Marcellus Nucius, who had a great desire to avenge Quintilian, had followed Gavain, and drew upon him rudely from behind. But Gavain was one of the valiant knights of the world, for which cause the good Pope Simplicius, who, in the spirit of prophecy anticipating the great prowess which would one day be found in him, had made him a knight with his own hand, and dispatched him back to King Arthur in Britain, who when a young child had sent him to him to be made a clerk. So Gavain turned upon Marcellus, and dealt him such a blow with his sword, which he held in both hands, that, notwithstanding his helmet and other armour, he cleft him from the crown of the head to the breast; and as he struck he bade him tell Quintilian, when he should be with him in hell, that such was the pride and such the menaces with which the Britons abounded. This done, Gavain gathered all his followers round him, and exhorted them in few words, as the

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hurry of the business demanded, vigorously to defend their country and at the same time to look to their own lives, and that each one according to his power should strive to assail the enemy, as he had done before their eyes. So they all turned according to his command, and each one overthrew his man; and though the Romans assailed them with great courage, they failed to remove them from their saddles, but broke their lances in the attempt. When each had employed his lance, the Britons drew their swords, and defended themselves like wild boars while continually retreating, not in the way of tumultuous flight, but with close steps, slaying the foes who approached them; and so far had the Britons retreated from the main body of the Romans, which was constantly increasing, that they came to a forest in which 6,000 Britons had placed themselves in ambuscade together, when they heard of the assault of the ambassadors. They had been sent out by King Arthur to forage, and by chance some of Gavain's followers had met them and related the affair; so as soon as they saw their own people enter the forest, then with their lances in their hands and their shields on their arms, spurring their horses, and with loud cries, they rushed out from every side upon the Romans, who were pursuing the ambassadors in a disorderly way, and the Britons, at the first onset, killed the greater part of them. The rest seeing this, returned quickly enough to the Roman tents; but the Britons did not desist from pursuing and slaying them. Some they took prisoners, others they finished with the sword, making marvellous slaughter of them. The fugitives reported this misadventure to Petreius, a Roman senator, who had 15,000 armed men under his banner, and he made all the haste he could to succour his people, and with his knights, who were fresh and unwearied, ran upon the Britons, who were pursuing the Romans; so he slew

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many and obliged the rest to go back into the forest from which they had issued. However he did not accomplish this without great loss of his knights; for when the Britons got into narrow places, and saw their advantage, they turned upon their enemies and made great havoc among them; so that they were often obliged to retreat and fly; and this flight gave double confidence to the Britons.

There was great slaughter in this battle, and the vigour and bravery of the Britons would have restored their fortunes, had it not been for a new aid of 5,000 men, who arrived on the side of the Romans, and, rushing into the medley, gave rise to a greater struggle than before. Nevertheless the Britons by their high courage made a sharp resistance; for all those who had turned their backs before, now came to the fight, as though new help had arrived for them, taking courage from the consideration that they had proved victorious in so many severe conflicts. So they made great havoc of their enemies; and on the other hand the Romans, who were six to one, fought in good order and very keenly, not yielding in any direction. The Britons, who were bent only on killing their enemies, in order to escape from this doubtful struggle, exerted all their strength to deal hard blows; wherefore they maintained no order of ranks, but fought irregularly in the midst of the enemy, without providing means of safety; and thus a great number perished. The Romans fought much more cautiously, being commanded by Cocta, who, as a wise leader and well instructed in the art of war, guided and assisted the Romans. When he saw opportunity he made them attack the Britons, or otherwise made his Romans retire, taking care only that his rear was free. In this way he kept the Romans fresh, and they were able to do the Britons great damage. Boso, earl of Montfort (Oxford), perceiving this, advised with those of his companions whom he

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knew to be the bravest, and joined them to himself so as to form a new battalion, exhorting them to acquit themselves, and saying thus: "We have be-
" gun this battle without the knowledge or permis-
" sion of King Arthur, our master, therefore we must
" take care not to fail in the struggle; for if the
" shame of a defeat overtakes us it will involve great
" disgrace, and immense slaughter of our knights; and
" it will so stimulate the courage of the Romans, as to
" prove fatal to our king and our liberty. O you my
" friends and companions, stir up your strength and
" courage; follow me to the attack of the Roman bands
" of soldiers, and if fortune favour us we will make
" an end of Petreius, the consul, who, by his skill in
" warfare and his great foresight, thus guides our
" enemies." After this brief address he spurred his horse; all the Britons whom he had selected followed him; they broke the ranks of the Romans by their impetuous onset, making great havoc, Boso aiming at nothing but to gain the spot where Petreius, the Roman consul, was; so he fought till he got to the said Petreius, whom he seized by the throat and threw on the ground, falling with him as he intended; and so there began a hard struggle between the two. The Romans ran from every side to raise their leader, and the Britons, in great joy because of Petreius, broke the ranks of the enemy, and assisted the Earl Boso to the utmost of their power. So great was the clamour made over the two knights who were on the ground, and such slaughter as could scarcely be believed; the pressure hardly gave them room to strike each other, for while the Romans made great efforts to deliver their leader, the Britons resisted with all their power in order to keep him down, and so many wounds were given and received that it was marvellous; many a knight and valiant man there lost their lives. There you might have seen the earth strewn with battle-axes

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and bloody swords, as the knights of high prowess made space around them with their swords. Finally, the Britons broke the order of the Roman forces by impetuous assaults, and penetrated into the very midst of their ranks with the Earl Boso. Petreius then surrendered himself prisoner, which gave new vigour to the Britons, and they attacked the enemy, now deprived of their leader, more keenly than before, pressing on them so closely that they knew not to what side to turn; for they were greatly wearied and exhausted with the weighty struggle which they had maintained throughout the whole day, and in which most of them were severely wounded. Their power of resistance having thus failed, they turned their backs and fled towards their tents in such a tumultuous crowd that they threw each other down; but still they saved a good many, for the weary Britons desisted from the pursuit because they were hindered from collecting the spoil. However they took many prisoners, plundered the dead, and carried off the booty, and in a short time put the prisoners on the march. Afterwards, with much rejoicing, and greatly praising Boso, who by his ingenuity had brought them victoriously out of such great peril, they arrived at the castles which King Arthur had caused to be built on the river Alba, as has been said above, for the safety and protection of himself and his army, and near which his tents were pitched. They were received by all with great honour, and they presented Petreius Cocta, the Roman senator, and all the other prisoners, to King Arthur, who received them with great joy of heart, and highly applauded the Earl Boso and the rest who had proved themselves such prudent men and valiant champions in this struggle. He thanked them for having, so valiantly and so honourably, begun the fight in his absence, for it appeared to him, and true it was, that the Britons would in consequence be more dreaded by the Romans, their mortal enemies. To reward them

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for these services he bestowed on them many handsome gifts, and promised them great increase of territory besides. Immediately afterwards, he commanded Petreius Cocta, and the other prisoners, to be brought before him, and ordered Cador of Cornwall, Beduerus of Normandy, and two insular earls, namely, Ritherith and Borellus, to conduct the said prisoners to a place of safety, giving them 15,000 men to accompany them to Paris, that if peradventure the Romans were informed of their departure, and desired to rescue them, they should be able to defend them, and frustrate the movement of the Romans by force of arms.

CHAPTER XXX.

How the Britons, in conducting their prisoners to Paris with 15,000 *armed men, defeated* 20,000 *Romans, who waylaid them in an ambush.*

IT turned out as King Arthur had imagined; for the Romans were informed by their spies of all the preparations which the king had ordered for conducting the prisoners, as you have heard, and of the number of armed men, and the names of the dukes who were to conduct them. Which things having come to the knowledge of the emperor Lucius, he chose from his army 20,000 of the bravest men to accomplish this business, commanding them to set out by night in pursuit, and to proceed by covert and shaded ways to overtake the Britons. The British captains, who were ordered to depart on the morrow, so managed their matters that no fault could be imputed to them. Before the departure of these 20,000 Romans, the emperor directed them to elect what commanders they pleased, which he did in order that they might be braver, better ordered, and more hearty, under captains of their own choosing.

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So they chose two Roman senators, Vitellius Catellus, and Quintus Carutius, with two kings, namely, Evander king of Syria, and Sertorius, king of Libya. Then, without delay, they began their journey, amidst the darkness of the night, through woods and valleys, always keeping alongside of the way by which they supposed the Britons were to pass. The Britons set out from King Arthur's camp in the morning, as they had intended, displaying their banners, and having their prisoners with them; they took the most direct way that they could to Paris; but they had not journeyed far when the Romans fell upon them from every side, and slew many at the first onset; for the Britons marched apart without order, as those who suspected no ambuscade. As in a case so dangerous the Britons might well have been seized at first with fear, their leaders exhorted them to stand firm, and meanwhile marshalled the troops, placing good guards over the prisoners, commanded by Beduerus and Ritherith, while Cador of Cornwall and Borellus commanded the combatants. These appointments being made, the Britons courageously withstood the Romans, who had rushed upon them tumultuously without order of battle, and in great haste, trusting in their prowess and their great number. The slaughter was great on both sides; the Romans, who were all picked men, fought vigorously, and would no doubt have recovered their prisoners, and slain all the Britons, if to them fortune had not quickly sent the help which they greatly desired. It happened that Guitard, duke of Poitou, who had learned through his spies the design of the Romans, took with him 3,000 armed men, and hastening to the help of the Britons dashed suddenly among the Romans, in which assault many fell to rise no more.

When the Britons perceived that they were succoured, they speedily plucked up courage, and attacked their enemies so vigorously that in a short time they

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had the best of it; but it was not without great loss of brave and hardy knights, for the duke of Maine was there mortally wounded; so was the Earl Borellus, who had broken his lance against King Evander of Syria at the beginning of the fight. The Britons lost four other noble barons besides, namely, Irelgas of Pareriin, Maurisse of Cardorican, Allyduc of Tintagol, and the son of Idel, all of whom were wondrously brave and hardy; yet they were not slain through venturing themselves too rashly among their enemies, but fell assuredly in their ranks, where they had been appointed to guard the prisoners, and in the act of resisting the Romans. Finally, as the Romans began to lose ground, the Britons, reinvigorated by the assistance of the new comers, when they saw their enemies falling back, became more keen than at the beginning. So the Romans could not withstand their exertions, but turned their backs, flying towards their tents. They were vigorously pursued, nor did the pursuit cease till the Britons had slain Vitellius, the Roman senator, and King Evander of Syria, cutting down and scattering the rest, so that few were saved. The prisoners were conducted to Paris under safeguard; and King Arthur, who, when he heard of the adventure, was greatly rejoiced for this double victory, handsomely rewarded the valiant knights who had been in the engagement.

Chapter XXXI.

How the Roman emperor abandoned his tents to go to Ostun, and how King Arthur met him in a valley, where he marshalled his battalions.

In consequence of these events, the Britons entertained hopes of still greater victory, for fortune had

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twice brought them off triumphantly; while Lucius Tiberius, the Roman emperor, was full of care and solicitude at heart. Though outwardly he demeaned himself equably in the time of adversity, yet his mind was troubled with vexatious thoughts, now thinking of one thing and then of another, and not knowing what to decide on for the best; he was in doubt whether it was more expedient to fight against Arthur with all his forces, or to retire into the city of Ostun, or to send to Leo, his colleague, emperor of Italy, to send him aid for the public good of Rome. He saw that he must embrace one of these three plans; and at length he decided that the safest course was to abandon his tents secretly, and remove to Ostun. This however was certainly reported to King Arthur, who wished for a battle for the sake of his men, who were well encouraged to fight because fortune had twice been so favourable to them. So Arthur set out at the first hour of the night, and managed so that he came to a valley called Siesia, through which Lucius would be obliged to pass; and, when he got there, he began carefully to marshal his battalions, of which he formed eight, in each of which he put 15,000 and 1,500 men. Then he appointed his reserve of horse on the right hand, and placed on the left his foot battalion of peons and the light armed brigades. He then appointed a legion of chosen men, whom he committed to Morvid, the earl of Gloucester, a brave and hardy man, full of warlike prudence, commanding him that he should keep no order, but run here and there upon the enemy wherever he saw the Britons at all giving way or getting worsted. Then he gave a sign between the foot and the horse, that wherever the horse should see the foot battalion move to attack the enemy, they should suddenly, by an oblique or cross movement, strike into the thickest of the foe, breaking and

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scattering their ranks. The foot battalion was arranged according to the usage of the Britons, from the left hand corner nearly to the right like a square, over which were placed two captains, men skilled and experienced in deeds of war, namely Cador of Cornwall, at the right hand corner, and Analeseth, king of Albania, on the left side. Two valiant counts were appointed over the second battalion, namely, Gerinus, count of Chartres, and Boso, earl of Richeden and of Montfort, which in the Saxon language was called Exinceford (Oxford). To the third was given as chieftains Sineachil, king of Denmark, and Loth, king of Norway. King Hoel of Armoric Britain, and Gavain, King Arthur's nephew, conducted the fourth. After these four battalions had been arranged, King Arthur marshalled four others, of which the first was commanded by Queux (Caius), the seneschal, and Beduerus, duke of Normandy; the second Arthur placed under the conduct of Holdinius, king of the Ruteni, and of Guitard, duke of Poitou; Vigenis of Leicester, and a noble earl with him, were chieftains of the third; and the fourth was commanded by Urgenius of Bath.

After arranging these battalions, King Arthur selected a convenient place in the centre of all for his own battalion, and to fix his banner, on which was painted a golden dragon; that the weary and the wounded might come there for rest and refuge if they had need. This battalion he strengthened suitably with wings on the right and left as was fit, and in it he had 66,000 men-at-arms. After making these arrangements, he visited all the ranks, to be sure that nothing pertaining to battle had been omitted through negligence; then he returned to his own battalion.

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CHAPTER XXXII.

How Arthur wisely exhorted his knights to fight well for the defence of their country and their liberty.

AFTER the noble King Arthur had acted as a good commander in a case so subject to fortune is wont to do, that is, to form his battalions with skill and foresight, he began to exhort his knights in a loud voice, and in the manner following: "O you, my knights," said he, "and my companions, who have made Britain "mistress and sovereign of so many kingdoms and "provinces, I greatly rejoice in your wisdom and "prowess in arms, which I cannot certainly suppose "will yield to any force; but I hope it will more and "more flourish and strengthen; and though the repose "of the last five years has withdrawn your minds and "your hands from warlike deeds, and you have been "more occupied with the pleasures of the world than "exercised in the arts of chivalry; yet I consider it "impossible that that natural excellence should perish "in which you were born, and chosen above all others "in the world for courage and chivalrous prowess. "Ha, then, have you degenerated? Do you not follow "in the footsteps of your ancestors? Surely yes! in "you shines the ancient excellence, through which "so many kingdoms and nations have been conquered "by us through your assistance. You are they who "can still compel the remnant of the Romans to a "disgraceful flight,—the Romans, who abound too "much in excitements of presumptuous pride and "tumultuous treasons, rather than in warlike deeds, "—the Romans, who earnestly desire to deprive us "of our liberty, and have brought their troops from "Italy, and from various kingdoms of the East, to "make war against us, and who have already twice, "thank God, felt the strength of the British arm, to

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" their great damage. And even now they are shivering
" with fear for their undertaking, flying for safety to
" the cities, not deeming themselves able to measure
" their strength against ours, and their army, having
" left their tents empty, are going to bury themselves
" there, where you, with divine aid, shall encounter and
" defeat them. You will be master of the great riches
" with which their coffers are well filled; and certainly
" they will be defeated and quelled with little exertion,
" as animals caught in snares, for of this our enterprise
" they know nothing. Ah! when I call to mind the
" coward hearts and pride of those who are come
" from the East, to impose the yoke of perpetual
" servitude on our free country, and make us their
" tributaries, my heart smarts in a way that is in-
" tolerable. Are they ignorant of the great battles that,
" in the kingdoms of Denmark, Norway, and Gaul,
" you have endured, and brought to a triumphant end,
" against leaders experienced in all warlike enterprises,
" and that even in Gaul you overthrew their lieu-
" tenant Forlonus (Flollo), and that, by the strength
" of your arms, you have taken away the provinces
" from their dominion, and placed them under my
" jurisdiction. Ha, then, if by your vigour, and by
" struggles so brief, you have always obtained such
" great victory, what will you not do in this war to
" acquire triumphant honour and glory; surely you
" will obtain this, if you labour with one heart and one
" mind to put down those enemies, who, in comparison
" with us, are but as half men. And from this victory
" you will gain honour and great wealth, if you all, my
" knights, obey my will and command; for, having de-
" feated these, we will remove our forces to Rome,
" which shall be ours with little effort, as almost all its
" strength is in this hostile army; and Rome being taken,
" you are masters of the riches of the whole world,
" which have been accumulated there by all the nations

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" of the earth. And what shall I say of regal and " imperial palaces flaming with gold and precious stones, " mansions, towers, cities, and untold wealth; doubtless " you will be conquerors and masters of all."

As King Arthur addressed his knights in such words as these, a marvellous shout was raised by the listeners, so loud that all the mountains resounded, while they declared themselves all willing rather to die in the field, than suffer themselves to be taken by their enemies, and praying that he would speedily lead them to the battle, for they were ready either to conquer or die, rather than be subdued.

CHAPTER XXXIII.

How the Roman emperor marshalled his battalions, after making a speech to encourage his knights.

MEANWHILE, as Arthur was speaking to his knights, the Roman army approached the valley where the Britons were. The emperor Lucius was already informed by his spies of the preparations of the Britons and their fierce bearing, and therefore he began to feel some doubt as to his success in so dangerous a position; nevertheless, being a man of great valour, and full of courage and boldness, and having called up in himself the bravery by which he had subjugated the whole world, he abandoned his former intention, that is, of retreating by flight to Ostun, as I have before mentioned, and commanded the Romans to go forward, displaying their banners; then he called all his dukes, princes, and captains to a conference, and began to admonish them in the following words: " O my reve- " rend fathers and very dear friends, to your empire " and sovereignty all the kingdoms of the east owe " obedience; so bear it in mind, I beseech you; " the virtuous deeds and the noble example of your

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" fathers or predecessors, who were not afraid to shed
" their blood in maintaining the public right, or to
" die in dreadful battles in order that they might not
" be in any way degraded, are to you triumphant ex-
" amples of prudent valour; for the Romans doubtless
" fought with their enemies as if God had endowed
" them with immortality, by which they aspired to
" great honour and praise, and by their triumph over
" death were preserved from it, thus augmenting the
" public good and the glory of the Romans. And
" what has extended the glory of Rome to the ends
" of the earth, if it has not been the renown of the
" liberality, the prowess, the valour, and prudence of
" the notable men our predecessors, who so long pos-
" sessed these virtues, and left them to us their
" successors as examples to be remembered by all the
" Romans? It is this, then, that moves and excites
" me to give you this exhortation, desiring in my heart
" that those virtues before-named, which are ours by
" nature, may now be revived and brought to light, in
" order that you, standing firm in these, may vanquish
" the enemies who are displaying such threatenings
" and tumult in this valley; and that by our deeds
" against them the honours they have wickedly denied
" us may be recovered, that is to say, that we may
" show them that they are at the rule and disposal
" of the Roman people. Do not suppose that I an-
" nounced my intention of retiring into the city of
" Ostun through any fear that I had of not being able
" to resist their force; but I had decided in my own
" mind that they, thinking that we had abandoned
" our tents in fear, would fall upon us rashly, and
" without order, in hope of conquering us immediately;
" and we, being marshalled for battle, would turn
" suddenly upon them, and cut them down. Which
" thing it would have been easy enough for us to do
" if it had fallen out as I imagined, for they would

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" have been unprepared and unadvised, by which means " we could have put an end to this quarrel with very " little effort. But now, since, contrary to our ex- " pectation, they have anticipated us, we must meet " the necessity of the case in another way. Let us " take courage and attack them boldly, and if it hap- " pen that fortune permits the victory to appear at " first to incline to the side of the enemy, for God's " sake do not let your strength or courage diminish, " but with a strong heart withstand the first assaults; " for surely one has often seen it happen that they who " appeared to have the best at the beginning were " overcome at the last."

So ended the speech of the Roman leader, and the whole army assented to his words, and earnestly begged to be marshalled for battle, giving their hands to each other in pledge of their faith and of the vow made by them rather to die than be conquered, or leave the battle without victory; so they armed themselves quickly, and began to march towards the valley where the Britons were. When they were pretty near, the emperor formed his battalions of infantry, making twelve out of his whole army, strengthened at the corners by cavalry, according to the Roman custom, in the form of a curve. He had in his army six score thousand six hundred and sixty-six men, horse and foot, and he appointed good leaders and captains over each, admonishing them very earnestly to make the men retire or advance as the necessity of the case required. Lucius Catellus, a Roman senator, was promoted to the first battalion; Pretrorius (Sertorius), king of Lybia, to the second; Quintius Milvius, a Roman senator, was made leader of the third; and to the fourth was given another senator, the brother of Cocta Petreius. Behind these four were arranged four others; of the first of which Preces (Serces), king of the Icturians, was made leader; of the second, Pandrasus, king of Egypt;

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Pollicetes, duke of Bithynia, commanded the third; and Teucher of Pychia (Phrygia) the fourth. After these eight battalions, four others were marked out, and given likewise to four Roman captains, namely, the first to Quintius Carutius; the second to Lesius Ostencius; the third to Sulpicius Subuculus; and the fourth to Mauricius Silvain. The Roman emperor placed himself in the midst of all his captains, instructing them how they were to behave when it should come to the battle; there he placed the golden eagle which the Romans bore as a banner, and he published throughout the host that in all cases the wounded and the weary might resort thither for refreshment and repose.

CHAPTER XXXIV.

Of the wonderful battle between the Romans and the Britons, and of the glorious victory which King Arthur obtained.

WHEN the battalions on both sides were marshalled in the midst of the field, the Romans on one side of this valley and the Britons on the other, they continued a long while without moving; but as soon as the trumpets, cornets, and drums began to sound, Lucius Catellus, who led the first Roman battalion, and had under his command the knights of Spain, approached the vanguard of the Britons, who were commanded by the king of Albania, and King Cador of Cornwall; and allowed his Romans to rush upon them with great hope of victory, and with such a great force of knights that it seemed as though the earth would crumble beneath their feet; but the Britons kept themselves close, and could not be separated by this first onset, though many were thrown down, yielding their lives with great sorrow; for the Romans assailed them so vigorously that they knew not which way to turn.

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But their fury was somewhat repressed by the battalion commanded by Gerinus and Boso, who dashed among the Romans opposed to them, and by an assault so rude that they beat down so many Romans that the ground was quite covered with them, and utterly broke up their ranks. Then came forward King Sertorius with his whole battalion, at whose encounter there was a great and tumultuous confusion, and many a body was there bereft of its soul; but immediately the battalion of the king of Dacia (Denmark) came on, and greatly increased the struggle. In a short time all the troops on one side joined battle with those of the other, and by penetrating the battalions the men-at-arms broke up each other's ranks, so that it is piteous to relate how many perished on one side and the other; for there were heard distressful cries and lamentations, and so many wounds were given and received that the ground was reddened with the blood that streamed from them; and so great was the obstruction from the bodies that fell weltering in their blood and yielding up their souls, that the horses could not pass. So far, at the beginning, the strife was pretty equally maintained; when suddenly Beduerus, duke of Normandy and Esturia, fell dead in the midst of his battalion, and Brayus (Caius) the seneschal was mortally wounded. For when Beduerus had broken his lance against Boccus king of Media, he pursued him so far into his battalion that he met his death there; and Caius, becoming aware of his death, greatly desired to avenge him, for he loved him well; so he dashed among the Medians, to their great damage, and that day caused many to lose their lives, for though they durst not approach him the darts which they threw at him wounded him mortally. Notwithstanding this, like a gentle knight full of prowess, he began, with the troop which he commanded, to deal hard blows and beat down the

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knights, wherefore they made way for him on every side; so that, having scattered the Medes and put them to flight, he returned to his own battalion, which was still entire. There the king of Libya came against him with his whole battalion; but he received him valiantly with his whole division, as if he had suffered no injury, and in a short time cut to pieces his battalion; then he retreated to the banner of the golden dragon with a few knights who carried the body of Beduerus. O what grief seized the hearts of the Normans when they saw the body of their duke mangled with so many wounds! O what weeping and lamentation was made by the people of Angers at seeing their noble duke thus mercilessly slain! But it was then no time to delay in such bewailings; for the troops all around were steeped in gore, and the streams of blood that flowed on every side, and the hard struggles that were going on around them, left them no opportunity for weeping or wailing, but only for avenging the death of their leaders, and defending themselves. Among the mourners was a noble youth called Ilregas, the nephew of Duke Beduerus, whose heart was sorely wounded by his uncle's death; so he begged his companions that they would support him in avenging the death of his uncle, their natural lord. Then three hundred brave knights joined themselves with him, and they dashed among the enemy's troops as does the wild boar among a pack of hounds, and rushed with sudden charge to the spot where they perceived the banner of the king of Media, and not without great havoc of the Medians, for they cared not what happened to them, so they might avenge the death of their master. So they advanced, cutting down men and horses, till they arrived at the desired spot; and well Ilregas knew the king of Media by his armour. At once he attacked and slew him; then, in spite of the Medes, he delivered the body to his companions, and cut it all to pieces

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over the corpse of the duke Beduerus, his uncle; this done, to the great terror and dismay of the enemy, they penetrated their ranks, and marvellous was the havoc they made. Ilregas said, "Ha, my comrades, lave "your bodies with the blood of these Romans! "Now, while your strength holds out, avenge the "blood of your leader, which was shed for you!" Then, animated by this brief exhortation, they began to assail their enemies, as powerfully as if they had newly come from rest, instead of having been all day fighting; they made great shouting, and wherever they came the ground was encumbered with bodies of those who had lost their lives in the struggle. Nevertheless, the Romans resisted vigourously; but in this attack they lost Elifatimus, king of Spain; Manussa, king of Babylon; Quintus Milvius and Marius Lepidus, Roman senators; and many other knights of inferior name. On the side of the Britons it was not much better; for there perished Holdinius, king of the Ruteni; Leodegarus, count of Boulogne; and three notable earls of Britain fell also, namely, Vorgeminus of Bath, Cursolus Calterensis, and Gallant of Salcelbricth (Salisbury); the troops, therefore, who were under their command were scattered, and fell back so much that they came upon the battalion of the Armoric Britons under Hoëlus, their king, and Gavain; these, as soon as they perceived the yielding of the troops, were inflamed with anger, and, suddenly rushing on the Romans, enabled the fugitives to turn upon their enemies. So they and their people made such use of their arms that they put to flight the enemy who before had been chasing crowds of Britons scattered by the death of their leaders, and they pursued them with drawn swords so vigourously that they cut them down like sheep. Sir Gavain did not stay long in this pursuit, but dashed with several knights into the Roman emperor's battalion, which he penetrated

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by force. When the emperor perceived the calamity of his subjects, he advanced his troop to afford them help, and at his onset made great slaughter among the Britons, so much so that their battalions were shaken; for in this struggle they lost two Breton earls, and with them 2,000 men, who all perished miserably by the sword; also they lost three brave and notable barons, namely, Richomacus, Bolconius, and Jannus of Bodlano, who, if they had been kings, with the great fame and reputation they had for prowess in arms, would have been celebrated to this day. The battle now became close, severe, and sanguinary; Hoëlus and Gavain, — who had already, by the slaughter which they occasioned, arrested the fury of the battalion commanded by the Emperor Lucius, for all whom their blows could reach found their last day arrived,—now made a breach in the emperor's battalion, where the two earls aforesaid had been slain, and the Romans thought to enclose and surround them on all sides; but King Hoëlus and Gavain were knights such as the world had never produced better, they never could tire of slaying men and horses; and so well did they employ their arms that all the Romans made way for them; for they fought like infuriated lions, and put all to the sword, running from side to side, so that wherever the ranks of their own party had been scattered they restored them to their places. Besides this, Gavain, who was in the flower of his youth and vigour, exerted himself with all his might to break the ranks and make an opening for himself to get at the Emperor Lucius to fight with him, for he deemed that all the valour of the Romans lay in him; and truly it was so; so solicitous was he to rally the discomfited troops and send them help that, notwithstanding any defeat, they seemed always entire. But then Gavain, who was fighting in the thickest of the ranks, beat down knights and horses so boldly that

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the enemy scarcely believed him a human being; so wonderful were his feats of prowess and so great the mortality occasioned by him, that the crowds of lifeless bodies which fell after him impeded his men so much that they could not follow.

Then the good Hoëlus was not idle, nor in an inferior or less arduous situation than Gavain, for he was in another part of the battle, and there this furious knight, like a thunderbolt, attacked and cut down the Romans, continually urging on his comrades and knights, who, taking example by his prowess, acquitted themselves valiantly; and whoever beheld him then would have had a hard heart if he were not affected to see him, who was a king and a powerful prince, his ermine tunic covered with the blood which flowed from every part of his body in consequence of the wounds he was continually receiving in this perilous strife; yet was there more of the blood of the Romans whom he had slain. But no labour of battle could wear him out; judging by the blows he gave and received he seemed to be always fresh; and his men, encouraged by such chivalry, appeared as boars among hounds, such was their bearing; and now the whole stress of the battle lay on him and Sir Gavain, with their followers; and it was no easy matter to judge which of the two was the braver, or to point out in what way the one surpassed the other.

Finally, Gavain, who had got among the ranks of the imperial battalion exerted himself so vigourously and courageously that he approached the person of the emperor, with whom he greatly desired to engage, and whom he at once attacked, notwithstanding the great press of Romans around him. Lucius, who had youth still on his side, and was a man of great military skill, strength, and courage, did not avoid Gavain; for the thing he desired most in the world was to engage with some knight who would oblige him to exert

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his strength against him, and prove how magnanimous was his courage, and how great his chivalry. So he began to fight with Gavain, and resist him with super-eminent strength, for he enjoyed this partial battle marvellously, and therefore his mind was comforted as much as it had before been troubled about the fortune of the war. This encounter caused him for the time to forget his care; so fortunate did he deem himself in coming to close quarters with a knight whose renown was high throughout the world. The combat between these two princes was protracted because both were brave and hardy, and well knew the art of fighting; great blows they dealt each other with all their might; but then each warded them off continually with the shield, the combat, therefore, long continued equal; when suddenly the Romans of the imperial battalion, who were, so to say, innumerable, made a cruel attack to the great prejudice of the Britons, thinning and destroying all the battalion of King Hoëlus and Gavain, so that it behoved the said Gavain to return to his men. They could not withstand this effort by reason of the great numbers; for the Romans had concentrated their strength here, because here had been the sharpest fighting, and the greatest damage had been done. So their battalion was overthrown, the greater part of their people slain, and their column penetrated. In consequence of this the enemy came tumultuously on the division of King Arthur, where many Britons lost their lives, for they were unprepared, because the Romans had suddenly penetrated and scattered the battalion of King Hoëlus. So it happened that when King Arthur experienced the shock, and when he was told of the great havoc that had been made of his men, and the great sufferings which had been endured by those of the legion of Hoëlus and Gavain, he dashed into the fray, with his good sword Caliburn in his hand, and began to cry aloud to his

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knights in this wise, "What are you doing, soldiers, "to allow the Romans to pass unharmed by our batta- "lion? Are you afraid of irritating them? O my "knights, remember, I beseech you, the strength of "your right hands, and the ardour of your lofty hearts "which, exercised in so many battles, have placed "thirteen kingdoms under my jurisdiction; keep be- "fore your eyes the virtues of your ancestors, who "made the Romans their tributaries, in spite of their "utmost efforts. Look also at yourselves, and see how "these Romans, who are but half men, who are much "weaker than you, strive to tear from you your noble "jewel of liberty. What then are you doing? Will "you not defend yourselves, that none of them may "challenge your right?" Saying these things and many others, and repeating his war-cry, he attacked his enemies with such force that he dispersed the ranks of the Roman legions, overthrowing horses and horsemen, so that it was marvellous to behold; for he encountered no Roman whom he did not cleave in two, and put to death with a single blow. The Romans fled on all sides, as do sheep before a lion when he is excited by rage, or when cruel hunger constrains him to devour whatever fortune throws in his way; for neither helmet, shield, nor other armour could save him whom Caliburn, wielded by the right hand of the magnanimous King Arthur, reached, but he forthwith sobbed out his soul while the blood flowed from his body. In the midst of this painful and bitter conflict the noble king met two Indian kings, namely, Sertorius, of Libya; and Pollicetes, of Bithynia, the heads of both of whom he cut off, and despatched their souls to the gulf of hell. The Britons, seeing the king thus slaying his enemies, were stimulated by his example, and, burning with ardour, exhorted each other with one accord; and with similar vigour, as if they all came now for the first time to the battle, attacked

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their enemies more sharply than they had ever yet done; and their foot battalions came on making wonderful havoc. At this moment might be heard much lamentable crying and wailing of those who fell. The horsemen placed themselves all together, and formed a great squadron of cavalry, the whole body of their chivalry joining them, and striving to break and scatter the Roman ranks in order to make way for the infantry. The Romans vigorously resisted during the perilous strife, and kept themselves closely united, according to the advice of their noble emperor, who wisely admonished them, visiting the troops in every direction, assisting those whom he saw in peril, and promising them new support; so that nothing was wanting that pertained to good leadership and military skill, nothing was forgotten or neglected through sloth or negligence. Then was the battle about equal, nor could any one judge who had the best of it; for they fought on all hands with equal hope, and as vigourously as they had done at the commencement of the battle. On the one hand there was King Arthur, who in his own person made such marvellous havoc among the Romans, that wherever Caliburn was engaged they fled before him in the greatest terror, and his vigour alone was sufficient stimulus to all who heard his cry of "Britain," as he penetrated the thickest ranks of the Romans, giving leave to all those who feared death to retire and return to their places; and so it was that every heart was filled with anger because the Romans held out so long against them, and did them as much damage as though they had not spent the whole day in fighting. The Romans certainly on the other hand did not give way, though they plainly perceived their enemies to be more bold and firm than usual, but they exhorted each other bravely to sustain this shock. It seemed as though each party had sworn to die there, so deadly was the con-

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flict; nor could anyone see which side was most on the defence or the attack. The Romans were assured by the extreme care and industrious solicitude of their leader, the splendour of whose high prowess in arms was softened by kind compassion and regard; for he kept continually, without ever resting, passing by the troops with his sword in his hand, with which he severed many souls from their bodies; and wherever his sword was wielded, he on whom it fell, without fail, met his end. Thus, in his own person, he brought succour to his knights, and those who were deprived of their arms he helped to new ones; to all the wounded he gave consolation, and exhorted the wavering, placing before their eyes the chivalrous deeds of the illustrious Romans, their predecessors. Meanwhile the battle was as it were equal, sometimes leaning towards the Romans, at other times towards the Britons, while the slaughter of the knights on both sides was dreadful.

Finally, as the obstinacy of chivalrous bravery was giving no other promise of victory than in the utter slaughter and extermination of both armies, into which so great a multitude of men had been collected, there came forward Morvid the earl of Gloucester, to whom the legion of chosen knights had been committed by King Arthur at the beginning, as we have already mentioned. Having gone round the mountains, he now, by a circuitous route, came up with his whole legion in the rear of the Romans, who were not prepared for this movement, for each had enough to do to save his life. So he attacked them in the rear with great impetuosity, his knights being the very flower of the British youth; and they overthrew men and horses, cutting them to pieces. By this blow the Roman battalions were dispersed and routed with such havoc that more than half of them were cut down. The emperor himself, who was in the midst, when he saw them discomfited, and was endeavouring to rally them as a good captain

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ought, and to reunite them if he could, was pierced right through the body with a lance, and fell dead on the ground.

Then the Romans, deprived of their emperor and destitute of all human aid, allowed themselves to be cut down like dumb beasts; but afterwards they resolved to fly; so they abandoned the field, and the Britons had the victory, not without great loss and discomfiture of their army and destruction of their men through their great labour, for hardly was there a man from whose body blood had not flowed.

Chapter XXXV.

How the noble King Arthur, after he had obtained this victory over the Romans, caused the bodies of his barons and his men to be buried.

The Romans being scattered and defeated, those who escaped from the doleful carnage fled, some to the woods, others to the cities and fortresses, in order to save their lives; while the Britons, who could not be satiated with Roman blood, pursued them, cutting them down with great slaughter. Perceiving at length that nothing could save them, many fell on their knees, stretching out their hands, and begging for mercy, that even in bondage there might be given them yet some little time to live, (a thing, however, which was not in the power of any mortal man to do, for only God himself can grant such a favour), and especially as, when the ancient ancestors of these same Romans had carried arms against the Britons, and had reduced them to subjection by the power of their arms, they had not thus slain them; for though unjustly they demanded tribute from the Britons, and they had foolishly made war on account of the tribute imposed by the ancient Romans, who had once been conquerors, still it might be urged that the Romans were only doing their duty in seeking again

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the things which had been acquired by their predecessors; and that they therefore ought not to be treated with such merciless cruelty after they had confessed themselves vanquished.

After King Arthur had obtained this victory, and the booty had been taken by his knights, he commanded that they should seek out the bodies of his noble barons who had been slain in the battle, and that they should separate the bodies of the Romans from those of the Britons, in order to their burial. Then, having prepared the funeral ceremonies, he commanded that they should carry the bodies of his knights into the neighbouring churches and abbeys, where they were very honourably interred, because King Arthur sent large gifts to each of those churches. The body of Beduerus was carried by his men with great honour into the city of Baiolgas, that is, Bayeux, which had been founded by his ancestor, and it was buried there in a cemetery near the city, on the south side, with great magnificence, and amidst the tears and lamentations of all his citizens and barons. Likewise Caius the seneschal, duke of Angiers, who was mortally wounded, was carried to Caen, in Normandy, where he died soon after, and was buried in a convent of hermits in a neighbouring wood, on the way to the Montagne-au-Geant. King Holdinius was carried by his people into Flanders, and was buried in the city of Bruges, which was then called Theruant. All the rest were taken to abbeys in the neighbourhood, as King Arthur had appointed.

Finally, he felt great pity in his heart for the miserable condition of the enemy's dead, and therefore commanded that they should all be buried. The body of the emperor he caused to be solemnly distinguished, and he sent it to the Roman senate, with this message—that he sent them the only tribute that he would pay them, and that they should have no other from Britain.

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This done, he remained for the winter in Burgundy, where he devastated the country, and took Langres, and all their cities. Even Ostun, which had so long deserved the love and favour of the Romans, surrendered to King Arthur, and finally he reduced the whole of Gaul to subjection, and with this ended his winter campaign.

When summer was come, which he had greatly desired, in order to cross the mountains and enter Italy, and he had already transported his legions to the Alps, and nearly crossed them, news arrived from Britain that his nephew, Mordreth, whom he had appointed to take charge of his kingdom and his wife, had usurped the royal diadem of Britain by violence and detestable treason, and, inflamed with lawless passion, which had blinded his eyes to reason, had violated the rights of the marriage bed, and had forcibly contracted a matrimonial alliance with the Queen Guenever, wife of the said King Arthur.

O detestable man, full of wickedness and treacherous tyranny, hast thou utterly stifled the voice of reason in thyself, that thou darest to usurp the royal insignia, and place the crown on thy head, during the life of thy natural lord and uncle, who so much loved and honoured thee,—yea, held thee too dear, thou inhuman traitor, in that he appointed thee guardian of what he most loved in this mortal world. O wretch! and if these considerations did not affect thee, at least thou oughtest to have been influenced by the divine law, which prohibits any violation of the marriage tie where there exists relationship of blood, and thou and the king are issue from one and the same parentage. But surely neither consanguinity, nor law, nor the fear of God, have influenced thee, for the art of the devil has bound thee in the chains of perfidy and tyranny.

Then, when these things, so abominable and dreadful to hear, were related to King Arthur, he made his army

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halt, greatly incensed at this grievous occurrence, and thereupon he asked counsel of his barons what he ought to do.

CHAPTER XXXVI.

How the noble King Arthur fought the first time with the faithless usurper Mordreth, and defeated him with great loss of his own people.

CONCERNING this treason, and the battle which ensued, the author of this book says that the consul, Geoffrey of Monmouth, wrote in Breton almost all the histories above recited; but this one he passes over in silence for two reasons. One was, because he was of the lineage of the traitor Mordreth's father, and so he thought that, no other ascribing to him the stain of the disgrace, in the lapse of time it might die away. The other reason was the consideration of the great benefits which King Arthur had conferred on Loth, the father of the traitor Mordreth, and upon his uncles, whom he had by his armies delivered from the Saxon prisons, and set at liberty; and that he had besides, by his great generosity, elevated them to regal dignity, since he had conquered the kingdom of Norway for Loth, as has been told above; and still more, he had shown peculiar favour and affection towards this seditious traitor, whom he had constituted his lieutenant, and regent of his kingdom, and had committed to him all his treasures, which was very foolish, as they only became the occasion of filling him with lawless desires, for being entirely under his control, he spent them prodigally in gaining over to himself the hearts of those princes of Arthur's kingdom who were wont to engage themselves by such ties. But what shall I say of that special treasure which, at his departure, he commended to him most strictly; that is, his wife, whom Mordreth, by a voluptuous and contemptible passion

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seduced and violated? True, some one will say, but surely King Arthur himself was to blame; for, considering her priceless beauty, it was no wonder he was excited to the detestable deed.

Ha! what wilt thou say? Was not the Divine law, and the rights of marriage, a sufficient barrier against his uniting her to himself? And the consanguinity and nearness of blood which were between him and his uncle Arthur—were these not a sufficiently great and powerful restraint to repress that unhappy desire, besides the love and obedience that a vassal owes to his liege lord? Surely they were so; and therefore, considering the peculiar aggravations of this wicked treason, I deem this to have been the reason why the author Geoffrey passes it over without mentioning it; for we can easily believe that the abomination felt for so great a crime would make it difficult to treat of it, and impossible to describe the condition of the traitor. The author of this present book however treats this battle which ensued between Arthur and Mordreth, according to Walter of Oxenee (Oxford), who was a learned man, and skilled in history, and who described it in the Breton language; however, he told it very briefly, stating the general result of the battles which the noble Arthur fought against his nephew Mordreth, after he had returned into Britain, subsequently to his victory over the Romans. In pursuance therefore of his design of rendering into Latin the account from the Breton, the author says in this wise:—This infamous crime then being reported to King Arthur, he abandoned the enterprise he had so much at heart, namely, that of crossing the mountains to visit the country of Italy, in order to subjugate Rome, and demand of her the same things she had required of Britain; so he removed his army to Gaul, and left it to the guidance and guardianship of King Hoelus, in order that he might appease some troubles that yet existed in Gaul. He took with himself only the insular legions brought

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by the kings of the islands adjacent to Britain; then with all these forces he crossed the sea, and arrived in Britain. The infamous traitor Mordreth had then allied himself by a treaty on certain conditions with Cerirain (Cerdic), king of the Saxons, promising him, under letters of seal, a great augmentation of territory, although it was not in his possession. He further promised to give him all that part of the island of Great Britain that extends from the river Humber as far as to Scotland; and besides this all the country of Kent, which Englist and Orsus had possessed in the time of King Vortigern. In return for which promise so made, and confirmed by charter, the pagan Saxon had agreed to bring as large an army as he could raise for the defence of Mordreth, and in order to fulfil his promise this Saxon had left Britain, to which he had come by the invitation of that unfortunate traitor, and had gone to collect his army in Germany, when he heard that King Arthur was coming against them with a great force. So, in a short time, he raised an army, consisting of an innumerable multitude of pagans, whom he led into Britain. He had 800 ships filled with them, and all ready to do every mischief in Christendom. He sent to announce his arrival to the traitor, whom he obeyed as one ought to obey his sovereign king, because of the alliance made between them. The traitor was very glad of this, and meanwhile procured aid wherever else he could find it, through the influence of his accomplices. And forasmuch as he well knew that the Picts and Scots hated his uncle, he endeavoured by gifts and promises to draw them towards himself; and they, glad to be under a new sovereignty, and, under the command of another, to avenge themselves of the injuries Arthur had done them, armed themselves for very spite, and placed themselves in the ranks of the traitors under the command of Mordreth, the wicked usurper, who sought in every direction to form connexions with those who hated his uncle.

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Therefore the Irish, the Scots, and the Picts came to him in great force, and so many gathered to him, that he had in his company, of pagans and Christians together, 80,000 armed men. Puffed up more than ever by this success, confirmed in his purpose, and accompanied by the army, who imitated the manners of their leader, he went to meet the noble King Arthur at the port called Nirutupith; and there, the troops having been marshalled on both sides, they began the conflict, certainly the most dolorous that ever had been known; for the slaughter was so great that at the close of the battle there remained not the half of either army. The king of Albania, Agneleseth, and Gavain, who led the foremost battalion of King Arthur, first engaged the ferocious pagan traitors, who were driven back with such vigour that more than 10,000 of them fell dead on the spot; then they used their arms in a way almost incredible; but so many of the enemy came upon them that at last there remained scarcely a single man of the whole battalion. But notwithstanding they were surrounded and in the midst of thousands of enemies, they withstood by superior strength, fighting like lions, and beating down men and horses, so that it was marvellous to behold. Finally their horses were killed under them; themselves were afterwards slain; and certainly the loss of two such knights was a calamity to the whole of Christendom. So King Arthur appointed, even on the field of battle, that Enenus, the son of King Urian, brother of the said king of Albania, should succeed to the kingdom, who after this sad battle became eminent for virtue and prowess.

When King Arthur perceived that it behoved him to use ingenuity rather than force, he arranged his foot regiments discreetly surrounding them with cavalry aids, that is, horse auxiliaries, which we call the aids, or right and left wings of a battalion. The battle then began

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to be more severe than before, but at length King Arthur and his men obliged Mordreth and his to turn and fly, after their battalions had been routed and scattered. But when this perjured traitor understood the arrangement of King Arthur's battalions, he began to rally his men around him, and to exhort them; so he arranged them according to the plan which he saw in the divisions of his uncle's army, on which account the struggle became closer and closer, for he began craftily to make his men attack from time to time as it appeared good to him, and he saw to be expedient. But a squadron of horse, which came on his flank, broke his order, so that it behoved him to fly, which he did, always retiring and defending himself craftily against the pursuers till night, when he retired into the town of Winchester.

This battle was told to Queen Guenever, not in the way that it had actually occurred; but they said to her that King Arthur was dead, and his army defeated and lost. Wherefore being, as it seemed to her, cut off from all external aid, she fled by night from the city of York, where she then was, to the convent of Saint Julius the martyr, in the city of Caerleon, and there she assumed the habit of a nun, and ended her days with those good women, spending the remainder of her life chastely and in great patience.

CHAPTER XXXVII.

Here it speaks of the two battles that King Arthur fought against Mordreth, and the manner in which both of them met their end.

WHEN this lawless traitor Mordreth was within the walls of Winchester, after the lamentable battle, he very craftily obtained supplies of all kinds necessary for war. And next day King Arthur left his ships,

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and went to the field of battle to see the great damage which the pagan traitors had done him the day before. So he counted his slain knights, among whom he found Gavain, his faithful nephew, whose death had been concealed from him. In other places he saw there lying dead one half of all his men, at which he was almost beside himself with grief and rage. He caused his knights to be buried; then he marched towards the city where the traitor was shut up, and besieged it immediately, placing good guards, so that none could go in or out without his knowledge. But that wicked traitor, who neither could nor would desist from his treason, but was obstinately resolved to die in it, exhorted the accomplices who adhered to him, animating them with the promise of large rewards, marshalled them in battalions, and then, with all this vicious company, sallied forth from Winchester with the intention of encountering his uncle. On the other hand, King Arthur, having put his troops in order, and admonished his men, went to meet him; they dashed against their enemies with a great shout. The battle was severe, and hard to sustain, for many a knight there lost his life; however, the discomfiture was greatest on the side of the perjured traitor, so that finally it behoved him to quit the field and fly; for it was of no great concern to him whether his people had burial or not. So he took his way towards the country of Cornwall; not that King Cador was disposed to favour him, but he went wheresoever fortune appointed him, and where he thought he could best make his escape.

When King Arthur perceived that the traitor Mordreth always escaped him, he was more angry than before, and hastily collected his tents and other appurtenances of war to follow his wicked enemy, whom he found in the country of the Cambula waiting for him, with all the followers he had been able to rally. As soon as he perceived his uncle's

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army, he, who was one of the brave men of the world and always the most ready for the assault, immediately marshalled his troops, desiring rather to conquer or die than to fly contemptibly. He formed three battalions, in each of which he placed six thousand six hundred and sixty-six men, making in all 20,000, that remained to him. Then he gave to each a proper leader; and he had a hundred knights besides these battalions attached to himself to guard and assist him if there should be occasion. When he had arranged all to the best of his ability, he gently admonished them anew, promising them lands, possessions, and lordships, as he had before done, provided they would only this once support and assist him, in order that he might gain the battle. On the opposite side, King Arthur arranged his men, and made ten foot battalions of his whole army, strengthening them with cavalry on the right and left. He appointed over each a proper leader, well instructed in the art of war; and he himself took the command of another supernumerary battalion of ten thousand six hundred and sixty-six men, and placed himself in the midst of all these. Silence being proclaimed throughout the host, he addressed them in these words: "O you, my knights," said he, "the pernicious and detestable treachery of "these criminals and perjured robbers suggests to me "to point out to you the shameful life of those whom "you are now to meet, who have been invited from "many strange countries, and stirred up by the ad-"vice of that inhuman traitor, who desiring to enjoy "and possess the sovereignty of our kingdom, has "promised them honours, fiefs, towns, cities, castles, "and lordships, in order to obtain their aid and sup-"port against us. They are badly trained in deeds of "arms, wherefore surely they will never be able to "resist you, my companions, men skilled and expe-"rienced in the use of weapons, and instructed in

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" warlike affairs, if you all are now willing to fight " them with your accustomed courage, considering too " the justice of our quarrel." These and many other admonitory words did King Arthur address to them, and the traitor on the other side did the like, with no less solicitude; and then, when each party had been well encouraged, the troops rushed with great force against each other, and there was a grand mutual encounter, the havoc being great in proportion to the hostile rage with which they ran upon each other. The minds of both were so obstinate that they would rather die than be vanquished, especially the accomplices of the traitor, who could hope for no assistance nor find safety except in their own strength; this obstinacy made the slaughter so great, and the sound of the weapons was so loud, that it was marvellous to hear. The royalists, that is, those on King Arthur's side, were all tried knights, burning with rancour and hatred against the lawless traitors, who kept the field so long against them, seeking to deprive them of their honours and possessions, and to destroy their noble king. They fought like lions, and the cries of the falling and the dying were dreadful, for on all sides among the troops was a bloody and deadly slaughter, such was the horrible fury of the combatants, who were determined rather to die than be conquered. On every hand wounds were given and returned, and men cut down and slew each other, so that never was there a battle like it for slaughter and suffering, for at its close there hardly remained of both armies ten alive, to tell the truth of how the affair had gone. Arthur, seeing his men so cruelly cut down and slain, burned with unutterable rage, and advancing with his troop of six thousand picked men, by a flank movement, came up to that part of the field where the wicked traitor Mordreth was. They dashed against each other so furiously, and with so sudden a charge, that it seemed as though the

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ground would crumble beneath them. King Arthur happened to aim his lance so well at Mordreth that he pierced him through the body, and on withdrawing his lance the daylight could be clearly seen through the body of the faithless Mordreth. But when the false traitor felt himself mortally wounded, he struck his uncle Arthur on the head with his sword so viciously that he threw him down from his horse, though he did not kill him quite; and as soon as he had dealt this blow to the noble King Arthur his uncle, he fell dead on the ground.

There did King Arthur lose his dukes, earls, and barons, who had so faithfully served him in many a heavy perilous combat; and there likewise fell all the dukes, Christian as well as pagan, on the side of the wicked traitor; for Celericus (Cheldric or Cerdic), Elasius, Egbricht, and Bugnicus, powerful dukes of Saxony, lost their lives; so did Gillopatric, Gillamo, Gillafer, and Gillarum, counts of Albania, with innumerable other leaders of the Picts, and generally all those who had joined, allied, or sworn themselves to the fell traitor against the king, their natural sovereign, were brought to the end of their days.

Of Arthur's army there perished Octherilz and Assillik, king of Dacia (Denmark); Loth, king of Norway, the father of the traitor Mordreth; Cador-Limenilz, the noble king of Cornwall; and generally all the kings and dukes whom he had brought with him.

When the traitor Mordreth was dead, and the noble Arthur mortally wounded, the troops engaged with such rancour and animosity that the greater part of the wicked traitors fell dead; when they on the side of Mordreth saw him dead, having lost all hope of mercy or asylum with King Arthur and his barons, they struggled with such fury against King Arthur's battalion, that all on both sides were killed on the spot, except ten men of King Arthur's side, namely nine knights, he himself

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making the tenth. When the battle was ended, the nine knights went to the place where King Arthur lay half dead; when he saw Gifflet and his nephew Constantine, he suddenly rose to his feet, as if he felt neither pain nor suffering; and at length, because it was now night, the king and his nine companions went to the nearest hermitage, and they had not been long there when six died of the nine knights, who were all severely wounded. King Arthur, perceiving his own end approaching, confessed himself to the hermit, and made his will, leaving his kingdom to Constantine, the son of Cador of Cornwall, then, having made these arrangements, he immediately embraced one of his three knights very tenderly, and he expired in his arms. The other two, weary, wounded, and worn out, fell into a sound sleep, and King Arthur vanished, so that it was never known what became of him; but some say, he was carried to the island of Avalon to be healed of his wounds, as Merlin had prophesied; where he remains in joy and rest, and will be to the day of judgment.

The story of St. Graal speaks of this in another manner; but I shall make no further mention of that here, than to say, how great a misfortune it was to lose so great, so noble, so powerful, so liberal, so honourable, so virtuous, and so renowned a man as was and yet is King Arthur the valiant; and this through the damnable treason of the faithless Mordreth!

Others will have it that, when King Arthur perceived that all his companions were dead except Gifflet, he called him, and they went both together to the sea shore, where Arthur kissed Gifflet, and gave him his good sword Caliburn, and then entered a ship which he found ready there, and which, as soon as King Arthur got into it, skimmed along the sea so rapidly that in a little while Gifflet did not know what had become of it. Alas! by the accursed treason of this disloyal Mordreth the Round Table of knights-errant

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was at an end; there were no more adventures, chivalrous enterprises, honours, or feats of arms, which had been raised and exalted to such importance by the noble King Arthur. Much is a traitor to be blamed and accursed! Good God! by treason Ganelon compassed the death of the twelve peers of France and twenty thousand knights in one day: in consequence of which Christianity was so injured that it never could recover or resume its former position. Wherefore, all things considered, there is no vice so bad as treason; and a traitor ought to be more severely censured and punished than any other criminal, because so many inconveniences and evils arise from it, as one may read in many examples.

Thus, as is said above, the brave and noble King Arthur departed this life in the year 517 from the Incarnation of our Lord.

As soon, then, as this dreadful misfortune was notified to the barons of Great Britain who had remained in Gaul by King Arthur's command, they left everything, and immediately crossed the sea, hoping still to aid and succour the noble king their lord; but when they arrived, and learned all the things that had happened, they all with one consent crowned Constantine their king, with such honour as was meet, according as his uncle, King Arthur, had appointed in his will. Then they punished all those whom they could discover to have favoured the traitor Mordreth.

After the coronation of Constantine, he did not long enjoy his dignity in repose; for, though at the beginning he discreetly reorganized his kingdom, the children of Mordreth, who after their father's overthrow had fled to Saxony, ready for any mischief, stirred up the Saxons to war, and collected a large fleet, which they filled with Saxon knights, and crossed over into Britain. But Constantine, who had recalled from Gaul his army

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which King Hoelus then had, went against them, and they had many severe battles together, with slaughter of men more than can be told, but more on the part of the rebels than of King Constantine. Finally, with great labour, they were vanquished, and all their host discomfited and they were obliged to fly; but Constantine pursued them everywhere with his army.

About this time died the pious archbishop of London, Daniel Bagornesis (of Bangor), and Theomis (Theon), bishop of Gloucester, was elected in his place. Also departed this life David, archbishop of Caerleon, who was buried in an abbey in the city of Menevia (St. David's); for he had always had singular regard and devotion to that place, out of love and honour to the holy confessor Patrick, who had founded it, and also because the said blessed Patrick had prophesied his birth to his parents, and described his condition and conduct by the instruction of the Holy Spirit. Bishop Quinotus Lempritenensis (Cynoc of Llan-patern) was promoted in his stead to hold his see, by the will and command of Malgo, who was at this time king of the Venedotians.

CHAPTER XXXVIII.

How King Constantine slew the two children of Mordreth, and how his own nephew killed him, and was crowned after him.

KING Constantine, who was very angry that he had not been able to capture the traitors who fled, pursued them with a great force, and besieged the city in which they were shut up, that is to say, London, which he caused first to be vigorously assailed; and when it was taken, all the traitors that were in it he devoted to destruction, even the eldest son of Mordreth, who was hid in a convent of monks, and was found behind the altar of the church, where King Constantine cut off

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his head. Thence he went to Witonie (Winchester), which he took without any great opposition, and there slew the other son of Mordreth, within the church of St. Amphibalus, where he thought to be safe; but such was the king's hatred against these traitors that nothing could shelter them or defend them from it.

This done, King Constantine put his kingdom in good order; he was a just judge as long as he lived, and behaved wisely. But his nephew Aurelius, seeing him in such great prosperity, was filled with envy, and determined to slay him in some secret manner, that he might obtain the kingdom of Great Britain; and as he had determined, so he did.

After Constantine had reigned three years, to the great dread of his enemies, and had strengthened his kingdom in good tranquillity, he was treacherously slain, and very solemnly interred in the sepulchre of Uther Pendragon, which is built of stone with wonderful art, and is situate near the city of Salsebrith (Salisbury), which in the English language is called Serahent (Stonehenge). His obsequies having been celebrated, Aurelius Canault (Conan), his nephew, who had slain him through covetous desire of the kingdom, was crowned. He was a youthful knight, endowed with marvellous prowess, and kept the monarchy of the island of Britain in peace; he maintained justice righteously, and would have been worthy enough of regal honour had it not been for his cruelty towards his relatives, and his passion for civil war; for after he became king he slew all those of his relations whom he knew to have a better right than himself to the throne; and even his other uncle, who was the brother of King Constantine, and who laid no claim to the kingdom, however it might pertain to him, Aurelius caused to be cruelly slain. Also he put to death the two children of Constantine, who were under age, and powerless to take the kingdom from him. But God, who is righteous,

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would not suffer him long to enjoy his usurpation, and in the second year of his reign he was seized with a grievous malady, which brought him to the grave.

CHAPTER XXXIX.

Of the deeds of the kings Vortipor and Malgo-le-Bel, who succeeded, one after the other, to the kingdom of Great Britain.

AFTER King Aurelius Canault (Conan) had miserably perished in the bloom of his youth, he was succeeded in the kingdom by Vortipor, who was of the royal family, a chivalrous and prudent man. The Saxons took arms against him, entered Britain, and it is wonderful what mischief they did, as they had a very large army; but King Vortipor went against them, and boldly assailed them; so their troops were overthrown, and a great part of them he took prisoners, in order to obtain ransom money as a compensation for his losses. After this victory was reported throughout Great Britain, all the rebel kingdoms kept quiet, and he obtained peaceable possession of the monarchy of the whole island. Then he began to govern his kingdom with care and justice, and held it in great peace and tranquillity. Afterwards he departed to our Lord, in the fourth year of his reign, to the great grief of his people, for he was wise and good.

Vortipor was succeeded by Malgo, the handsomest knight in all Britain, who was distingushed for many noble virtues; for a more liberal man than he was not to be found in the world in his day, nor a braver. He was a defender of justice and prudence, a destroyer of all tyrants, and very famous for kindness and benignity towards his people. By the power of his arms he again subjected all the maritime islands of the west, which had been led to separate themselves through Mordreth

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the traitor, namely, Ireland, Iceland, Norway, and Dacia (Denmark). Nevertheless, to accomplish this, he sustained many hard and dangerous battles. After these conquests, he reigned over his people very graciously; but at length, the enemy of hell, who always seeks to persecute the good, enticed him with pleasures which are favoured by repose, and which naturally lead to all the infamous and brutal vices of Sodom; and so he ended his life miserably.

CHAPTER XL.

Of the acts of King Catherith, and of the civil wars which happened in Britain during his time, through his cruelty, and of the great injuries which the Saxons then committed.

AFTER the cruel death of King Malgo, Catherith was crowned. He was a cruel, perfidious, and quarrelsome man, who, as soon as he was crowned, began to excite civil war among his near neighbours and barons, and to abandon himself to every kind of tyranny. For which reason, Gurmond, king of Africa, through the influence even of some of the barons of Britain, had landed an army in Ireland, where he fought several hard battles, and finally subjugated that people; for King Catherith could not assist them, because he had enough to do against his barons, who could not bear his tyranny, and had made war on him, for he despoiled them both of their men and money. The news of these movements reached the Saxons, a people restless and not accustomed to keep any faith or treaty. So they collected great fleets, and crossed over into Britain, where they joined themselves to King Gurmond, who had in his train full an hundred and sixty thousand Africans, wherefore the kingdom of Britain was in great sorrow and perplexity; for on the one

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hand the Saxon army, which had belied and falsified its pledge, with the help of the Africans, put men, women, and children to the sword; and on the other hand the barons, irritated at the perverse wickedness of their king, kept up a continual warfare; so that the whole land, covered with the blood of its citizens, and with the ruins of its fortresses, towns, and cities, was filled with calamity and grief. Then King Catherith, seeing this destruction, formed an alliance with the Saxons, on the terms that they should undertake on his behalf the war against his barons, and especially against Carenth and his allies. He had several battles with them, but finally the defeat turned on himself and his people, and he was obliged to fly; but he was pursued from city to city to his great damage. Then, when he saw himself so closely pursued, he retreated into the city of Gloucester, where he was besieged for a long time, and he and the citizens were reduced to great misery, for they were ill supplied with victuals. At length, to save himself and his people, he sent to Isbert, nephew of the king of France, a knight in whom he had great confidence, to beg of him, for God's sake, to help him against the pagan Saxons, that he might recover his uncle's kingdom of Wales, from which he said he had been unjustly expelled, and he would pay all his expenses. When Isbert understood the nature of his friend Carenth's (? Catherith's) distress, he sent back word by his own messengers, that, for his own sake and that of Christianity, he would help him; which he did; for he assembled his army as quickly as he could, and crossing over into Britain, arrived at the siege before Gloucester, and defeated the besiegers, who were not there in great numbers, because the greater part of the numerous army was scattered throughout the country, destroying everything by fire and sword.

When Carenth was released from the siege, he went to attack a town in which King Catherith was, and

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took it with little trouble. Then Isbert returned to France; but, after his departure, Carenth defeated Catherith in battle; who thereupon fled; and Carenth pursued him quickly, so that, for fear of death, he crossed the river Severn, to get to Wales for safety. When Carenth saw that he had lost the king, he destroyed by fire and sword all that held to his side in Britain. There remained nothing in which the traces of his malice were not apparent; nothing was to be seen but the ground covered with dead men, and the rivers red with blood, and filled with putrid human bodies. For many priests who had hidden themselves in caverns with their holy things, maddened by hunger, drowned themselves in crowds; and some bishops, monks, ecclesiastics, and other people, with all their relics of the saints, had fled into the woods, preferring to live there in misery as long as they could, and die in distress, rather than witness the great calamities of their country, their relatives, and friends; and their cities pulled down and destroyed. For Carenth on the one hand, and the Saxons on the other, who already had violated their pledge to King Catherith, and had now united themselves in alliance with his enemy, were ruining the whole country.

CHAPTER XLI.

The author's complaint upon the destruction of the kingdom of Britain, whereupon the Saxons, from whom the English have sprung, first became masters of it.

O! IDLE and sluggish nation, what is it that enchains thee thus? O vicious, sleepy, sinful nation, alas! wherefore dost thou so love civil war, and hast such an insatiable thirst for it? wherefore hast thou by

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internal commotions so weakened the members of thy family, who once subjected so many noble kingdoms to thy sway? O degenerate land, fallen from thy prosperity! As the corrupt vine decaying in bitterness, so is thy virtue turned into execrable calamity! Thou seest oppressed thy labourers, thy women, thy children, who have so long and so exemplarily inhabited thee, and yet thou dost not lift up thyself to defend them against their enemies! O miserable people, that hast begun and continued civil strifes to thy perdition, alas! how little hast thou weighed, and how ill understood, the saying thereon of the gospel of thy Saviour! Surely thy kingdom too, which is divided against itself, shall in the end be desolated with lamentable destruction, and its palaces and houses shall be demolished and crumble away without mercy. But doubtless thou seest it not: for darkness and unwholesome smoke and civil discord obscure thy understanding within thee, and render it confined and stupid. Ah! would it not have been more honourable, and a thing far preferable, to have patiently submitted to an oppressive king, rather than be reduced to this desolation? Yes, surely; but thy deceitful pride would not suffer it; and therefore thou seest the melancholy spectacle before thee. Behold thy country, desolated without mercy by cruel pagans! Behold thy houses, lying in ruins on each other. Alas! where will thy successors be sheltered, except in sorrow; and will they not be forced to witness the joy and gladness of the barbarians, dwelling in their cities, towns, and castles, where they themselves will have no refuge? Yea, certainly. And even their lands they will not be able to hold, but will be exiles and refugees in all countries and throughout all places; so that not till late, if ever, will they recover the dignity of which thy iniquity has deprived them.

After the perjured Saxons and cruel tyrants, with

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the countless myriads of Africans, had destroyed and desolated the island, as is mentioned above, so that nothing appeared in it but desolation, King Gurmond delivered over to the Saxons the greater part of the island in seignoury, giving them all that region which was then called Leonie (Loegria), and of which London was then the capital; and all this he did through their treason, for at their instigation he had undertaken the said war.

Carenth (?Catherith), with the remnant of the Britons who were left, after they had done mischief enough, knowing the perfidy and fickleness of the Saxons, began to be sorry for what they had done, and to repent of having begun the war; so flying from the Saxon cruelty, which spared no one, they retired to the extremities of Britain towards the west, that is to say, into Wales and Cornwall, where the wicked pagans continued to make incursions upon them, and hostile invasions, as often as they found opportunity. In these dolorous times, there were sheltered in the forests of Wales three archbishops, who had been primates of England, with all their dependants, namely, the archbishop of Caerleon, Theon of London, and Theodosius of York; who, when they saw their churches deserted and rased to the foundations, had carried off the relics of the saints, that the barbarians might not burn or pollute them in their spite. And when they learned that Wales and Cornwall were still peopled hy Christians, many of them went to those parts, and others took ship and removed to Armoric Britain, where they were kindly received. From that time forth the Britons lost the honour of possessing the British crown, and it was transferred to the Saxons, from whom are descended the English, who rule over it to this day. Even the small provinces which remained to them they did not commit to one king, so that, by unity and concord, they might

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have recovered the kingdom they had lost; but they were given to three tyrants, who were continually fighting against each other, to their great destruction. Neither did the Saxons, though they occupied almost all the island, hold the entire sovereignty; for there yet remained five powerful British princes, who did them much mischief.

While these things were going on in Britain, St. Augustine was sent by the blessed Gregory, who was at that time pope of the holy apostolic see of Rome, to preach the word of God to the Saxons (who are now called the English), for they were still infected with the errors of paganism and idolatry, and had entirely destroyed Christianity in that part of the island which they inhabited. Nevertheless, in the quarter where the Britons now dwelt, Christianity was still vigorous; for there it had always flourished from the time of Pope Eleutherius, who had converted the people, nor had they ever become heretics.

As soon as Augustine arrived in the kingdom of Britain, he went straight to where the Britons were, where many bishops and clergy had gathered together, as is explained above. They were men who continually celebrated the mysteries of our faith, and administered them to the people. Among other religious people, there was a brotherhood of monks in the city of Bangor, in a church which was formerly very notable, and where there had been innumerable monks, who all lived by their labour. Their abbot was called Clincorth (Dinooth), a man replete with wisdom, who had in his day been well instructed in the liberal arts, and in the Holy Scriptures. When the blessed legate, St. Augustine, gathered a council of archbishops, bishops, abbots, and of all the eminent Catholic clergy that remained with the Britons, persuading them to share with him the task of preaching anew to the English people the

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word and doctrine of God, this abbot, Clincorth, began to demonstrate to the holy sage Augustine, by many arguments and reasonings, why at this time they ought not to yield him any submission, or at all obey him, though he should ask it of them in virtue of the holy apostolic authority of the pope; and added that they were not willing to preach to them, neither to have any communication whatever with their mortal enemies, and moreover they had their own archbishops; "For," said this abbot, Clincorth, "they have "driven us from our native country, and taken it from "us, and our brethren and friends they have de-"stroyed, therefore we mortally hate them; nor do we "desire to have any intercourse with these English "and Saxons in faith or religion, more than we would "have with dogs." When Ethelbert, who was king of the Contocorians (*people of Kent*), found that the Britons disdained to obey or yield any assistance to St. Augustine, and that they despised his mission, and the majesty of the pope, he was greatly incensed; for he had already begun to perceive the merits of the Catholic faith, though he was not a Christian. So he sent letters to the king of Northumberland, and to all the other petty kings of the Saxons generally, advising and exciting them to repair to the city of Bangor, and destroy the abbot Clincorth, and all the clergy there, who had so despised them. To which recommendation all the Saxon kings consented, and, having collected a marvellous host, they entered the province where the Britons were dwelling, and put it all to fire and flame. Destroying all before them, they reached the city of Legecestre (Chester), where Procimial (Brocmail), the earl of that city, awaited them with a large army; for the Britons had resorted thither from all parts, and even a great number of monks and hermits, especially from the city of Bangor, that

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they might there meet for prayer, supplicating God for the deliverance of the people.

When the armies from all parts were assembled, King Ethelfrid, of Northumberland, first encountered the Earl Procimial, who had but a small number of knights compared with his enemies, but yet maintained the struggle closely, killing a great number of his adversaries. But at length, when he saw the force of the Saxons continually increasing, and that he was unable to withstand them, he abandoned the fight, and fled. Ethelfrid then entered the city of Legecestre (Chester), and when he saw the great multitude of monks who were there, he enquired the cause of their coming thither, which he was informed of; and when he knew the truth he commanded that they should be the first slain; so there were soon 1,200 massacred, and so were they crowned with the eternal glory of martyrdom. And when the tyrant had destroyed by the sword all whom he found within the said city, he took his way towards Bangornansith (*the city of Bangor*); but wherever the report of his cruelty had reached the barons collected their forces and went out to meet him, in which battle he was met by Bledent (Blederith), the duke of Cornwall; Nargadul (Margaduc), the king of the Demothores (Demetians); and Cauanth (Cadwan), the king of the Venedotians. There was great slaughter on all sides, but at length the Britons conquered, constraining the tyrant to fly, severely wounded, and in great disgrace. There was great havoc in his army, for there perished on his side one thousand and sixty men. On the part of the Britons there were also a great many knights slain; for Blederith, duke of Cornwall, in whose country the battle took place, had in his train a great number, who perished with him on the field.

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CHAPTER XLII.

How the Britons elected Caduanth (Cadwan) as king; and of the peace which he established with King Ethelfrid.

THE Britons somewhat revived by this victory reawakened in themselves the courage by which they had become victors in so many hard battles, and assembled together in the city of Leicester (Chester), to restore their kingdom, though it was somewhat too late. Here, with the concurrence of all, they elected Cadwan to be king, and crowned him, in order that under his command they might cross the Humber with a large army and pursue King Ethelfrid. To accomplish this, he invited and assembled the Britons wherever he knew them to be located, and crossed the Humber with his army. When these things were declared to King Ethelfrid, he sent to all the other Saxon kings to obtain aid to encounter Cadwan, king of the Britons. So it came to pass that when the armies on both sides were assembled opposite to each other, they appointed their battalions; but during the time they spent in doing this, some barons of each party negotiated peace to prevent the effusion of blood, and it was in the end agreed to on both sides, the condition being that Ethelfrid should hold in peace the territory on this side of the Humber, and Cadwan the country beyond it, without ever making war with each other. After peace had been confirmed between the two kings by hostages delivered on both sides, their people enjoyed such great unity and concord together that they communicated their affairs and interchanged goods with each other as though they had all things in common.

About this time it happened that King Ethelfrid, having put away his first wife on account of his great hatred to her, having in fact expelled her from

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his dominions, took another wife. Now, his first wife being with child knew not well where to go, but at length she determined to go to Cadwan, who received her very honourably, and did his utmost in interceding for her to reconcile her to King Ethelfrid her husband, but he could not do it; wherefore he made her remain as she was, in the apartments of the queen, his wife, who in like manner was with child; and when their time came they gave birth to children almost at the same hour. The children were brought up together very nobly as became the condition of royalty in which they were born. The son of King Cadwan being called Caduale (Catguollaun) and the son of King Ethelfrid named Edwin. They grew up, and by the consent of their fathers were sent to King Salemon of Lesser Britain, that in his house they might learn the command and use of arms, and the art of chivalry, for which his court was highly renowned, and the other accomplishments belonging to their rank.

King Salemon willingly received the two royal children, and they pleased him so well that they became very intimate with him, and he confided in no one so much as in the two royal companions. So they practised the use of arms, in which they excelled so much that they became distinguished for prowess among all the youths in the world.

Chapter XLIII.

Of the conference which the two royal companions caused to be held on the river du Glas (Duglas), and of the counsel that Brian gave to his uncle Caduale.

At length, after the two companions had remained a great while with King Salemon, their fathers died,

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wherefore the children took leave of the king to repair to their own countries; so they took the government of the two kingdoms together, continuing the same amity and brotherly affection in which they had been brought up, and which their fathers had long maintained. When they had reigned together about half a year in this manner, Edwin begged of his companion Caduale that he would allow him to assume the crown, in order that he might celebrate the usual solemnities in his territory of Northumberland, as Caduale himself did in his territory beyond the Humber, according to the tenor of the peace established between their two fathers. So it was ordered that to settle this matter the wise barons of both kingdoms should assemble on a certain day on the river Duglas, to which place the two parties came. While the barons were conferring upon this matter, Caduale was lying on the other side of the river on the lap of a nephew of his called Brian, who, seeing that the barons who had met to settle this affair had a good deal of altercation among themselves, began tenderly to weep and shed tears in such abundance that they fell on the king's face and wet his beard, who, feeling the warm tears upon his face, rose to his feet and saw that Brian was weeping very much, so he immediately inquired of the youth the cause of his sudden sadness; and he replied: "How, "Sire, have I not much cause to weep when I see "the people of Britain perpetually exiled from their "country, for ever since the days of King Malgo we "have been deprived of our territory by the tyranny "of barbarians, but now, I had hoped, that since God "had permitted us to have a prince he would have "restored our land to its former liberty, I perceive how-"ever that even this little honour that is left it is dimi-"nished before my eyes, thyself suffering it, since thou "art willing to allow these Saxon traitors, who have

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" always had the habit of being treacherous and fickle
" in their faith, to be exalted and ennobled with the
" royal diadem. Ah, Sire, will they not be more re-
" nowned through this royal title, especially in their own
" country, forasmuch as it will be said that the name of
" Briton perished with Malgo, and forasmuch as they
" will be able easily to invite their Saxon relatives, and
" make them cross the sea and exterminate our whole
" race? For thou well knowest they have been always
" accustomed to commit treachery, and that they never
" keep faith concerning anything they promise; there-
" fore I consider that we ought rather to abase than
" exalt them. For at the first time when King Vortigern
" had engaged them under the shadow of peace, they
" did not abide by peace, but fought and destroyed
" our country; for whenever they wish to display their
" wickedness, they resort to wicked superstitions, ren-
" dering all the evil in their power to those who have
" done them good, as they did to the said Vortigern,
" whom they betrayed, and when they tyrannically
" slaughtered the poor people. Afterwards did they not
" betray Aurelius Ambrosius, giving him hostages and
" swearing many solemn oaths? and then when he be-
" lieved himself safe with them gave him poison to
" drink? Did they not likewise betray King Arthur to
" whom they were bound by oaths and hostages, when
" they fought against him on the side of a traitor, that
" is to say, Mordreth? Finally, did they not betray
" Catherith, with whom they had made great alliances?
" Yet they brought King Gurmond over from Africa,
" by whose evil working Britain has been torn from
" her people. Certainly; and so have they perpetrated
" many other treasons too many to recount."

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Chapter XLIV.

How King Caduale was defeated by Edwin, with whom he had broken companionship, and how he fled to King Salemon.

As Brian finished his speech, King Caduale began to repent of having entertained any treaty on this matter, and determined within himself to destroy the effect thereof, as indeed he did; for he sent word to his companion, Edwin, to say that he could in nowise obtain from his counsellors what he asked; neither would they sanction his request, because, they said, that it was unreasonable and contrary to the right enjoyed by his predecessors, who never were accustomed to divide the kingdom of Britain into two crowns, or to obey two masters.

When Edwin heard these tidings he was very angry, and went in great wrath into his kingdom of Northumberland, where he caused himself to be crowned king with the consent of all his barons, who placed the diadem on his head without asking leave of King Caduale. When Caduale came to know this, he was much displeased, and sent word to him by his ambassadors that if he presumed arrogantly to wear a crown within the realm of Britain, he would cut off his head, crown and all.

This message occasioned great discord between the two companions and their followers, who had long been such good friends; and there were many private quarrels afterwards; so the two princes changed their former friendship into the greatest rancour and hatred. Each collected his forces, and they met in battle against each other beyond the Humber, which Edwin had crossed. The struggle was great, but in the end the loss fell on the Britons, of whom many thousands were slain. King Caduale fled to Scotland with a small retinue, and thence passed into Ireland,

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but for all that, Edwin was not idle. After the victory he led his army through the British provinces, making great havoc, burning the cities, and putting an end to the citizens by grievous tortures.

Meanwhile, as Edwin was carrying on these misdoings, Caduale collected men and ships, endeavouring with all his power to get into his own kingdom to oppose the cruelty of Edwin; but Edwin was ever before him, so that he durst not land, for he always saw a multitude of enemies opposed to him. Now, Edwin had in his train a very wise man, skilled in divination, who had come to him from Spain; he disclosed to him all the movements of his enemy, which thing he knew by the flight of birds and the courses of the stars. Caduale was greatly concerned to see that all possibility of returning to his kingdom was cut off, as his enemies always appeared in arms before him, wherefore he knew not what to do, and was almost in desperation, when he remembered King Salemon, of Lesser Britain, under whom he had served, as has been before related. So he determined to go to him for refuge, and to relate to him his distress, begging his assistance and support to recover his kingdom; then he caused his sails to be spread in order to go thither, but as soon as the sails were unfurled, and the vessels had advanced a little on their way, there arose suddenly so violent a storm that all the vessels were separated from each other in a little time, and then the pilot of the royal ship seeing that their lives lay entirely with God and his help, as no naval skill could resist the dreadful blasts of the wind, and that he could assist no more, left it to its fate, which thing was not done without great terror on the part of the king and his companions. All the following night they were in constant danger of death, amidst the fearful waves, which at times lifted their ships so high that they seemed to be in the clouds, and at other times

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depressed and lowered them as if into an abyss. This tempestuous night was passed in great trouble; and at daybreak, as fortune had ordered it, they arrived at an island which is called Gaureth (Garnareia), where they landed with great difficulty. Then King Caduale, seeing that he had lost all his men except his nephew Brian and some others, who were in his own vessel, fell into such grief that he was three days and three nights without eating or drinking, and lay sick in bed. As this so came to pass, it happened that on the morrow of the third night the king was seized with a craving desire to eat some wild fowl, so he called Brian, and told him his wish. When Brian heard his lord's desire he was greatly rejoiced, for he had feared he would allow himself to die. So without delay he took his bow and arrows, and went through the island to find some wild fowl, which he could kill; but having searched the whole island, he could find no animal of any kind whatever, at which his mind was greatly troubled, for he feared that if he told the king the truth, that he could not find any game, he would give himself up to melancholy, of which he had enough already, and so would die. So he considered anxiously in his mind how he could assist him, and he could think of no other mode than this which follows, and which is well worthy of remembrance. For to save his master, he cut from his thigh a large piece of flesh, which he broiled on the coals, and gave it to the king, saying that it was some venison he had taken. The king ate it without delay, believing it was venison; but in eating it he wondered much at its sweetness, and said he had never eaten any so good. He soon became more cheerful than before, and began to move about, so that he was well in less than three days afterwards. In the meantime the master of the vessel and his assistants repaired the ship, for it had been all broken by the storm at sea; and as soon as it was ready, and the

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weather favourable, they set sail, and in a little while arrived in Armoric Britain, in the city of Kidalente (Kindelet, Quidelès), where they found King Salemon, who received them very kindly. After making obeisance, as was due, King Caduale explained his calamity, and the reason of his coming; and when the noble King Salemon had heard his request, he entertained him grandly, and promised him his aid, addressing him in the following manner:—

Chapter XLV.

The answer which King Salemon, of Armoric Britain, made to King Caduale, who asked his assistance.

"Truly, noble youths, it is greatly to be lamented "that the land of your fathers is thus oppressed by this "barbarous people, and that you are ignominiously "exiled from your means of subsistence. As all men "endeavour to keep and defend their country and their "kingdoms, it is a marvel to me that your people have "lost this noble and fertile island, and that you have "not been able to conquer this vile Saxon race, or with-"stand their force; for, of old, when my people, who "now inhabit this, my Britain, dwelt together in your "Britain, she was chief of all the kingdoms and the "provinces adjacent to it, nor till this day has there "been any people, except the Romans, who could carry "off from her the palm of victory; and although the "Romans sometime had the island in subjection, yet in "the end they were driven out with shame and dis-"grace, their leaders slain, and the spoils taken from "them by force. But since our dukes Maximien (Maxi-"mus) and Cauanth (Conan) came over into this pro-"vince, those who remained on the other side have "never since had either the grace or the glory which "formerly rendered them so valiant against all the

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" world. Though the royal diadem has always con-
" tinued, yet your eminent princes have been succeeded
" by heirs of less vigour, and they have not preserved
" that ancient dignity which flourished in your pre-
" decessors, that is to say, skill and prowess in war;
" so have they, on but few occasions been victorious
" over invading enemies. In my heart I bitterly
" lament the degeneration of your people, for we had
" our origin from the same root, and are called Britons
" even as the people of your country; so we will
" guard and defend your land from all its adversaries
" and hostile invaders as we would our own country."

CHAPTER XLVI.

Here follows the speech of thanks which King Caduale made to King Salemon; and how Brian crossed over into Great Britain, where he slew Edwin's sorcerer Pellicus.

WHEN King Salemon had finished speaking, Caduale, who was somewhat abashed at this reply, began to answer in the following manner:—" Noble King, I
" thank you, not at all as I ought and am bounden,
" but in the best way my poor ability and under-
" standing may suffice, for what you say and what
" your Majesty promises to favour me with to enable
" me to recover my kingdom.

" As to your wondering at my people having lost
" their noble and fertile land and country, and that
" they have not been able to maintain the honour of
" their predecessors, I deem and judge this thing not
" to be justly marvelled at, as you say, for the truth is
" this, the real Britons have abandoned our country
" and have come into this one of yours; for all the
" most noble people of our realm followed the leaders
" whom you have named, while the rustics and non-

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" nobles remained behind and came into possession of " their honours and their rank; this advancement ex- " ceeded and went beyond their dignity and worth, and " so their hearts were lifted up in pride, beyond what " their ability sufficed to support, and blinded by the " abundance of worldly pleasure and honour, they gave " themselves up to such licentiousness and fornication, " that the like never was seen nor heard of among any " other people."—And (as Gildas, the historian, testifies) not only were they polluted with this, but with all the other abominable vices to which human nature can be subject, that is to say, civil sedition, destructive of all polity, the rendering of evil for good, reverencing iniquity, abolishing piety or benignity to one's parents and country, harbouring Satan, and expelling all goodness. Alas! at that time they were emulous not to excel in the favour of God, but each to prove himself more cruel than the other towards his fellow citizens; and soon after the victors in those civil strifes sacrificed their fellow-subjects and their lands without any examination or inquiry; while others, still more exalted in oppression, searched out for any that had heartfelt regard or understanding favourable to truth, in order that on such they might exercise their shameful perfidy as the seducers and perverters of order in the country of Britain. Moreover, everything that was pleasing to the Creator of the world, in their superstition and their sacrilege, they banished alike from their thoughts and actions, if even manifestly there did not arise amongst them worse and more grievous faults, which through their wicked perverseness could only lead them to do all things contrary to their safety, and to act as though they knew of no medicine, spiritual or corporal, being bestowed upon them by the great and sovereign physician. And these things were perpetrated and accomplished not only by secular men, but the priests and men of religion, the pastors of the Church, who

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permitted and suffered their flock to be devoured before their eyes by wild boars and ravenous wolves. —"And for these reasons," added King Caduale, "I conclude it to be no matter of wonder that such degenerate men, having polluted their country with such horrible crimes, should be cast down from their original and hereditary prosperity; but in this it seems that Divine mercy has been very favourable to them, that it has not executed sentence upon them according to their demerits, but has only permitted other people to possess their land and expel them from it. Wherefore it appears to me that since your Majesty promises me assistance that same Deity will again exalt us, weak and feeble as we are, to triumphant victory over these barbarians, and that those who are now victors shall be vanquished by us through your favour, and so we may be restored to that high power which originally existed in the rulers of our island, for the maintenance of which doubtless we have not had sufficient regard, but looked only to maintain it in that state in which my royal father in his time received it. And certainly what you say about our being of the same blood gives me boldness and courage to ask your help and favour; since so it is that Malgo, that sovereign who reigned in Britain the fourth after Arthur, begat two sons, of whom one was called Emuanus and the other Ruith. This Emuanus begat Bethli, Bethli begat Rageuth, and Rageuth begat Caduanth (Cadwan), my father. But Ruith, after his brother Emuanus was killed in the Saxon war, came to this country, and had a daughter whom he gave in marriage to Hoelus, the duke of the country, and son of that noble King Hoelus, who had been with King Arthur when he was subjugating the kingdoms and countries, which they placed under his seigniory by force of arms; of which daughter was born King Alain, of which Alain was born King Hoelus, your

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" father. By this it appears how great is the affinity " between you and me, the existence of which you have " discreetly and properly acknowledged; and therefore " I humbly, though inadequately, thank you."

These things having been said in the way you have heard, King Salemon invited King Caduale to remain with him at his palace that winter, while the ships were preparing; also he commanded his people that they should hold themselves in readiness to take their departure at the beginning of the spring. Brian, whose heart was in Great Britain, hearing this proposal, told the king that he wished to pass secretly into his own country this winter, and see whether by any artifice he could slay this magician Pellicus, by whose skill King Edwin was so exalted, and also that when King Caduale, his master, should cross over, this necromancer should not be able to announce it. So Brian took leave of the two kings and embarked on board a ship, in which he sailed, so that in a short time he arrived in his own country and drew to the port of Hamo (Southampton); but before he landed he dressed himself in poor and ragged clothes, like a beggar, and took in his hand a great staff, having a sharp iron point on the end of it, which he carried with him, so that if fortune should lead him into any place where the traitor was to be found, he might kill him with this staff. Brian, then, very poorly habited, in the guise of a mendicant, went in this disguise to the city of York, where King Edwin was, for he was holding his court there. As soon as he entered the city he joined the poor people who were waiting for alms at the gate of the royal dwelling, and he went from one side to another, always on the watch for some opportunity of inquiring how he might recognize this necromancer. While thinking of this, he kept his eye on the palace, and saw coming out of it a very beautiful girl, at whom he began to look earnestly, and so recognized her as his

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sister, whom King Edwin had carried off after the defeat of King Caduale in the city of Guingoneuse (Worcester), which he had taken by force of arms, but had spared her because of her rank, and had appointed her to the service of the queen, his wife. Just at the time when Brian recognized her, she was coming out of the royal hall carrying a golden basin to give some water to the queen, who was in another apartment near that of the king. The young lady in going to perform her office passed before her brother without knowing him; but when her brother Brian saw that she had quite passed, without making any sign of recognition, he went forward a little, weeping abundantly at seeing his sister in so degraded an occupation, and he hailed her by name in a mournful voice. When the girl heard her brother's voice, she was afraid at first, and turned her face to see who it was that knew so well how to call her by her right name; then she went a little nearer, eyeing him attentively; but when she recognized him, she immediately became pale with dismay, recollecting their miserable fate, and she was so grieved at heart that she could not speak, thinking of the peril in which her brother stood in case he should by any chance be recognized. Wherefore, she exerted her understanding and self-control, refraining from kisses and embraces, which in her heart she greatly desired to give him, and addressing her brother, she told him all about her condition, and the order of the king and his court, and she pointed out to him Pellicus, the diviner, who just then went out of the house to distribute the alms to the poor. Brian was very glad to know the wicked enchanter, and told his sister that if she could anyhow leave the queen's chambers, she was to come to him in the evening, under cover of the darkness of night, to a spot beside an old temple standing outside the city, where he would wait for her in the midst of the thick shrubbery.

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Then, without saying more, he got into the midst of the crowd of poor people where Pellicus was talking to them and placing them in order. He had around him a very great press of the poor, for each one strove to put himself forward, so as to be first served. Brian then saw that fortune gave him at this moment a good opportunity of accomplishing his desire, so he aimed his staff and struck the enchanter with it in the breast in suchwise that he fell dead on the spot. For which cause there arose a great tumult among the mendicants, who were standing in much confusion around him; but Brian seated himself on the ground, and well knowing how to dissimulate, he so mingled with the rest, that by reason of the great pressure of the poor people, and also because he sat so simple looking, waiting for his pittance, he was not at all suspected. At length through dark and solitary ways he got safely to the place where, with God's permission, he was to meet his sister; but though, when night came on, she tried in all possible ways to escape, she could not, for King Edwin, sorely amazed because of the death of Pellicus, the enchanter, and suspecting treason, had placed sentinels and armed men in great number round the palace to watch the whole night.

When Brian found that his sister did not come, he was very sorry, and left the place in which he had waited for her, and he went to the city of Exonie (Exeter), whither he summoned all the barons of Britain, to whom, when they came, he related what he had done in this journey. Then he provided the city well with victuals and weapons; after which he sent messengers to King Caduale, his master, in Armoric Britain, (where he was waiting for the opening season at the court of King Salemon,) to announce the death of Pellicus, the enchanter, who had so greatly annoyed them by declaring to Edwin, his master, by means of auguries,

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what things were to come to pass. At this intelligence Caduale was much rejoiced.

These things being accomplished, as you have heard, Brian, who was wise and well-advised, sent messengers likewise to all the chiefs, barons, and knights who held towns, cities, and castles within the dominions of King Caduale, to say that they were to have no fear, but to keep themselves securely within their strongholds, and not abandon themselves to any peril of fortune, because King Caduale would shortly arrive from Armoric Britain with the whole force of King Salemon to succour, help, and comfort them in all their necessities. As the news of these things was being spread abroad throughout the island of Great Britain, Peandath (Penda) king of the Merancorians (Mercians) collected a marvellously large army with which he invaded the British provinces, committing all the inhuman ills that he could, and straightway he came to besiege Exeter, where Brian was, with ten thousand knights, in hope of conquering Brian and putting him down, which was what he greatly desired.

CHAPTER XLVII.

How King Caduale raised the siege of Exeter, where he defeated King Penda's army; and how he slew Edwin, Offrid (Osfrid) his son, and Godboth, with all their large army.

WHILE the siege was being maintained before Exeter somewhat inactively, and all things there were neglected, so that the Saxons seemed rather the besieged than the besiegers, King Caduale arrived in Britain with a very great fleet, and all the auxiliary troops which King Salemon had given him. As soon as he landed he went straight with all his forces to Exeter where the siege was, to relieve Brian, his nephew, and

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his other subjects, and in a short time he arrived there. When the enemy were informed of his approach they marshalled their battalions with a great tumult and sound of trumpets, horns, and great drums. On the other hand, King Caduale, who had made four battalions of all his army, at once attacked his enemies with such vigour, that at the first onset he and his, with their sharp pointed lances, unhorsed more than a thousand, leaving them bleeding on the ground. The Saxons defended themselves vigorously, so that the slaughter was great on all sides, but many more of the Saxons perished than of the Britons, for the Britons with their steel swords cut them down unmercifully, and in the end they were quite defeated, and King Penda taken prisoner. Finding himself in this danger, he vowed subjection to King Caduale, promising to assist him with all his followers against all the other Saxon kings, in confirmation of which he solemnly delivered hostages.

After Caduale had gained this victory he assembled all his barons, who had now for a long time been as it were deprived of the opportunity of fighting, and at the same time he sent for auxiliaries from all parts wherever he could procure them. Then he crossed the Humber, and entered Northumberland, where he set about wasting the whole country by fire and bloodshed, without any mercy. Edwin bore this with great impatience, and having collected a very large army, for all the petty Saxon kings in Great Britain were on his side, he went to meet the Britons in a plain called Hedfeld (Heathfield), where, the troops being marshalled, the two armies encountered each other with great eagerness, and the slaughter was dreadful on both sides; for the Saxons, who only a year before had driven Caduale out of Britain, fought very sharply, indignant that they who so lately were victors should now be thus damaged by the vanquished Britons. On the other hand, the Britons, who had crossed the sea for

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the sake of acquiring glory, did not yield, but cut down their enemies like dumb beasts. So the havoc was marvellous: Edwin was slain, as were likewise his son Osfrid, and Godboth, king of the Orkneys, who had come to help them, and their whole army was cut to pieces. And thus the Britons gained much renown, and obtained great spoils, but it was not without great damage, for many of them perished there.

CHAPTER XLVIII.

How King Caduale slew King Offrid (Osric) in battle with all his army, and of the victory obtained against King Penda by Ozwath (Oswald), whom also King Caduale afterwards defeated.

KING Caduale was no little exalted in mind because of this victory. He considered that this successful engagement had recovered for him the kingdom of his predecessors, if he only followed it up while the victory was fresh, to the end that he might be more formidable to his enemies. With this view he immediately marched all his troops through the territories then occupied by the Saxons in Great Britain, and with such malevolence that everything was destroyed by fire and sword. All kinds of people were cut to pieces, without regard to either age or sex. Women, children, and aged people, whom it is usual to spare, were slaughtered, because the intention of King Caduale was in this manner to destroy and extirpate the Saxon race throughout the whole kingdom of Britain; therefore, no doubt, all whom he found he put to death by insufferable tortures.

While these things were being done, King Caduale had a battle with King Osric, the brother of King Edwin, and the defeat turned upon the Saxons in such-

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wise that Osric was slain, and his two nephews who should have reigned after him; also Caduant, king of Scotland, who came to help them, perished with them. This force being defeated and its two leaders dead, King Ozwath (Oswald), who had succeeded to the kingdom of Northumberland, was pursued by Caduale to a town called Murith, which had been founded by Julius Cesar when he passed into Britain, and was quite outside his territory, being situated between Scotland and Britain. So King Caduale sent King Penda with the greater part of his army to follow King Oswald and give him battle, believing him to be in the town of Murith. However, he was not there, but had located himself in a place by nature strong and difficult to invade, called Heldefeld, which in our language is as much as to say, divine or heavenly. So it came to pass that when King Penda had besieged him, his provisions presently failed; wherefore one night, when he was full of anguish and anxiety, he set up a cross in the midst of his people, in the name of Jesus Christ our Lord, for he and almost all the Saxon kings had received the holy sacrament of baptism through the preaching of the glorious St. Augustine. Then when the king had erected this cross, he commanded all his knights to kneel and say after him all the words that he should say, in order that the Lord might have mercy upon them in this great necessity. Then he and all his people bent their knees, and said in this manner:—

"O God Almighty, one only true God in three per-
" sons, one true Deity, defend us and be our protector
" against the proud host of Britain, and from its most
" cruel king, yea, and from this King Penda, whose
" army opposes us night and day. O true God! thou
" knowest well that we have not unjustly taken up arms,
" but with good cause for the safety of our people."

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After they had done this they rushed out upon their enemies, who but carelessly maintained their position, as is usual when things are prosperous, and in their sortie they slew many. King Penda rallied his troops and maintained the assault a long time, which availed him very little; for in the end, as their king well deserved, they were vanquished by King Oswald and his Saxons, and discomfited with great bloodshed, and this rather through faith than force of arms or numbers.

But this glory did not long remain with the Saxons, for so soon as the rumour of it reached the ears of King Caduale, he became more furious than ever against the Saxons, and with all haste pursued the good King Oswald, who had but a small number of followers, for he had put all his trust in our Lord. The two kings met for battle in a place called Burne, where the slaughter was very great on all hands, but most on the side of Oswald, who had not so large an army as Caduale; however he demeaned himself like a knight adorned with high courage, standing in the very front of the battle, whereby his people were the more emboldened. Then the vanquished Penda, who was in King Caduale's army, perceiving the damage that the good King Oswald was doing to his men, and that he was the sole defence of his knights, went jousting at him with a strong lance, and pierced him quite through the body, laying him dead on the ground, which was a great pity, for he had been a good man during his whole life. As soon as his people saw him dead, they lost all hope and courage, and were in a short time afterwards thrown into confusion and cut to pieces by the Britons without any mercy.

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Chapter XLIX.

How by the advice of Alfrid, son of the noble King Ozwath (Oswald), King Penda deceitfully begged King Caduale to make war on King Ozwath (Oswy), his uncle.

When the good King Ozwath (Oswald) was slain, and many thousands of his followers put an end to with great suffering, Ozwath (Oswy), his brother, succeeded him in his kingdom and submitted to King Caduale, who was thus acknowledged monarch of all the island of Great Britain, and he sent him many rich presents and contributions of gold and silver, by which having gained his goodwill he was suffered to remain in peace, and obtained the whole kingdom of Northumberland. But this quiet happiness did not last long; for Alfrid and Iouath, his nephews, stirred up war against him, and greatly troubled him; but when he had collected his army they could not stand against him, but fled for their lives to Penda, king of the Mercians, who had killed their father, and begged that he would be pleased to assemble his armies and pass into Northumberland to make war on King Oswy, in order that they might obtain the kingdom.

When King Penda knew the truth of this matter, though it was a thing he had much at heart, yet he dissembled, fearing to anger King Caduale if he infringed the orders he had appointed and established in the kingdom of Britain. So he determined not to make war against King Oswy without leave from the said King Caduale. But as soon as he had an opportunity of speaking to King Caduale, he stirred up enmity between him and King Oswy, desiring at least to obtain leave, if he could, to make war on the said King Oswy.

Now it came to pass that King Caduale wished about this time to hold a solemn feast in the city of London, to which he invited all the kings, princes, and barons

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that were subject to him, among whom came King Penda, as likewise did all the other Saxon kings, excepting only King Oswy of Northumberland, who excused himself on account of sickness.

Then King Penda, who had but one end in view, seeing that King Oswy had not come at the invitation of King Caduale, thought he had now good occasion to speak to the king on the subject, which had chiefly induced him so willingly to come to this festival. So he said to King Caduale, "Sire, wherefore has King Oswy "not come to your court to see your noble entertain- "ment, when all the nobles of Britain and the Saxon "kings have come except him only?" To which King Caduale replied that he was ill, and had begged to be excused. But King Penda, whose heart was polluted with treachery, replied immediately that it was not so; "but," said he, "the fell traitor has sent ambassadors to "Germany for men in order to destroy you and all of us "who favour you and have lent our aid to slay his "brother and subjugate his kingdom. That he desires "to avenge his brother's death by our blood is plain "enough, for he has been the first to infringe your "laws, having by force of arms driven his nephews, "Eldefrid (Alfrid) and Iouath, out of Northumberland, "their own country and rightful inheritance. I pray "you, in order to prevent the great evils which may "follow from this, that you would give me leave to go "down upon him and reduce him again to your juris- "diction, before the Saxons, who are coming from Ger- "many to assist him have arrived." King Caduale, listening to the wicked persuasions of the treacherous King Penda, fell into many divers thinkings, and asked the advice of his barons upon this matter. They had much altercation between themselves about it, till the king of the Demetians, who was a Briton, rose to his "feet, and said to King Caduale, "Sire, the Saxon race "would have driven you from your kingdom if it had

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" been able to do it, wherefore you proposed to anni-
" hilate all the Saxons, and now you swerve from this
" judgment, which appears to me so just, and you suffer
" them to live among us in great tranquillity. I say
" it most sincerely, if you do not wish to molest
" them by war, at least leave them to slaughter one
" another, since God has sent them the plague of
" civil war, and by this means they will exterminate
" themselves. You ought not to consider that you
" have promised to keep faith with them, for fidelity
" should not be observed towards those who imagine
" treachery against him to whom they have pretended
" favour. Now then, since the Saxons are coming by
" force of arms and detestable treachery to occupy this
" our territory, and continually imagine war and
" treachery against us and our fellow-subjects, I judge
" that no faith nor alliance should be kept with them.
" Then, Sire, delay no longer, but give King Penda
" full licence to invade King Oswy and destroy him,
" in order that there may be so much the fewer of
" them in this our native country."

CHAPTER L.

How King Penda was defeated by King Oswy, after he had done much injury in Northumberland; and of the end of King Caduale of Britain.

THESE and many other arguments persuaded King Caduale, wherefore he gave full licence and authority to King Penda to assemble men-at-arms and invade the territory of King Oswy. Penda was very glad of this consent, and leaving the court departed into his own country, where he collected a great army, then crossed the Humber and entered the country of King Oswy, where he began to do innumerable evils, so that he obliged the said King Oswy to shut himself up in one

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of his cities. Finding that he was unable then to resist the violence of his enemies, Oswy sent ambassadors to King Penda, thinking to make peace with him by rich gifts and promises; but the fell traitor, King Penda, burning with inhuman treachery, became more cruel than before, and the messengers returned to their master, who, relinquishing all hope of other aid, turned to that Almighty Lord through whose strength his brother Oswald had in his lifetime vanquished this felon king, Penda. Then having performed his orisons, he put in order the few followers he had and went out against his enemy, whom he fought on the river Winneod, where Penda was killed, and with him thirty Saxon dukes. By the authority of King Caduale, he was succeeded by his son Ulfrid, who, as soon as he was confirmed in his sovereignty, made alliance with Abaed and Edbred, dukes of the Mercians, and renewed the war against King Oswy, to avenge the death of his father; but King Caduale made peace with him in the forty-eighth year of his reign.

Then this noble King Caduale, worn out with age and oppressed with sickness, departed this life on the twelfth calends of December (20 November), to the great grief and sorrow of his people. His body was embalmed, and put into a statue of copper-gilt very skilfully cut to his own figure, after which it was placed on one of the gates of London towards the west, in remembrance of his having reconquered the crown of Great Britain from the Saxons. This statue was placed on a horse wrought with sumptuous art, and all equipped with warlike armour. Under this image there was built a noble church, dedicated to the blessed confessor St. Martin, to pray God for the king and all the other faithful departed while celebrating the divine mysteries of the church.

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CHAPTER LI.

How Caduualladreth (Cadwalader), son of King Caduale, was crowned; and of the civil war of the barons of Britain, during which there arose a great famine and dreadful mortality.

AFTER the funeral obsequies of King Caduale had been very solemnly celebrated, the prelates and barons of the kingdom assembled, and, according to the rightful custom, crowned his son Cadwalader, whom Beda in his chronicle calls the youth Egoual. So Cadwalader assumed the government of his kingdom, and maintained it very worthily from the commencement of his reign, treating his people kindly, not with too great familiarity, but with a judicious moderation. In the exercise of this virtuous policy he reigned twelve years, and was then seized with a grievous sickness, from which he suffered long, and he was greatly pitied by his subjects, because he had been a righteous dispenser of justice all his life. Then was the kingdom, as it were, deprived of government, on account of the weakness of the king, who had no heir that could govern in his name. His mother, formerly the wife of King Caduale, wished to take possession of the kingdom and hand it over to her relations for government. On the other hand, those of his lineage by his father's side would not consent to this, saying that they were nearer the blood royal, and consequently more worthy to have the government. Wherefore a civil war began between them, and wasted their country, their people, and themselves, for which cause the people were all in tribulation; and with this civil strife there came yet another great calamity, for a severe famine followed this war, because the cultivators of the soil had sown nothing, so that throughout all the island of Britain no provisions were to be found to support the population, and they might have all left the country

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or died if it had not been for the hunting of wild animals, which they caught to support life. Still this was but little, for almost all the animals of Britain, both wild and domestic, had perished with hunger, because even the pastures had been destroyed; and in this sad case, after this cruel plague, there arose another yet greater, for generally misfortunes do not come alone; this was the dreadful infection of the epidemic mortality, so pestilential that great multitudes of people perished in a short time, so many indeed that the living were scarcely enough to bury the dead; the bodies of the living too were so infected with the prevailing disease that they could not aid or support themselves; and so it was that the few Britons who remained, seeing their friends and companions lying in great heaps in the towns and in the fields, and finding this pestilence continually on the increase, began in great anguish, with groanings and doleful wailings, to consult together as to what was to be done, for it appeared to them, and it was true, that God was angry with them. Now it must be known that God sent upon the nation of the Britons so many plagues, almost intolerable, in the time when King Cadwalader reigned, because of the great abundance of sins which were rife among them, though the said king their lord was a good Christian and a holy man. But the Britons, considering that the wrath of the Lord had come upon them and their land, and calling to mind their prophecies, determined among themselves to abandon the island of Britain the Great, and go to live and dwell in Armoric Britain, for they were advised that it was not the will of the Lord that they should remain any longer in this island, seeing the tokens that plainly appeared to them. So they made known their intention to their king, who consented to it, sighing deeply in his heart. Then they collected a great fleet, and it was published throughout all the island that those who wished to leave the country

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should be ready on a certain day named; and when the day arrived they put to sea to cross over to Armoric Britain, begging and imploring the favour and assistance of our blessed Creator, with shedding of tears in marvellous profusion, saying in a lamentable voice: " O most glorious God, Thou hast delivered us as poor " sheep to be devoured for our iniquities by this fatal " pestilence, and Thou hast separated and scattered us " among strange people." King Cadwalader himself, who was now almost cured of the malady which had so long confined him, went to the port and entered his vessel, filled with unutterable sorrow, and aggravating the distress of his people by saying, " Woe to us, ac- " cursed sinners; yea, woe to us!" not by way of malediction, for it is to be understood that the king did not mean to say, " Let us be accursed;" but he said, " Let us be ashamed of ourselves, miserable sinners, " who through our ignominious crimes and enormous " sins are cursed for our iniquities, yea we have never " shunned neither do we shun in any way the giving " cause of offence or anger to our Lord, nor do we " hesitate to displease him, who so graciously received " the sufferings of the cross for us. Alas! during the " time that His mercy afforded us opportunity for " contrition and salutary penitence we have persisted " in our iniquities. Alas! the vengeance of divine " power, after having long waited, has now turned " upon us and has rooted us out of our hereditary " natural seat and native country, and has brought to " pass that which aforetime neither the Roman people " who were so powerful, nor the tumults of the Scots, " and the violence of the Picts, nor the various treache- " ries and wars of the Saxons ever could accomplish; " but doubtless there is no power like that which " appears in the glorious Trinity. Alas! what has it " profited that we and our predecessors have so often " and with such great effusion of blood gained the

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" victory in so many battles, that we so many times " and with such great labour and exertion of arms " have recovered our country? Surely all these things " as for us are and have been superfluous and in vain; " for we are now expelled from it by the divine wrath " and vengeance; and it is decreed that we are never " to reign in it or inhabit it again." Be it known that the Britons had reigned in Great Britain 1179 years before the incarnation of our Lord Jesus Christ, and from the said incarnation till the time of this King Cadwalader there were 588 years. "And therefore," added he, " certainly He is the true judge, for as He had seen that " so many examples had been shown us in order to " amend us, and nevertheless we had always continued " in vice and wickedness, and albeit that no nation " has ever been able to extirpate our race from this " our country, He has now sent His plagues upon us, " so that it is necessary for us to abandon our country " and resign our honours. And now you, O Romans, " since thus it pleases the Divine Majesty, return! O, " you Scots and Picts, return! O, faithless Saxons, come " you forward and behold how the wrath of the Sove- " reign Creator points out and opens to you the way " to Britain, which you have so much desired! Come " then, behold it deserted and defiled with putrifying " bodies, that country which aforetime, tried and invaded " as it was, neither your troops, your swords, nor your " treacheries were able to destroy! This then, at least, " must be to us a great consolation, that it is no military " force nor any people that now coerces or constrains us " to leave thee, Britain, abandoned and desolate, but " only the infinite and resistless might of that exalted " King our Creator, whom our miserable disposition " never ceased daily to offend."

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Chapter LII.

How Alain, the King of Armoric Britain, kindly received King Cadwalader, and how the Saxons peaceably obtained the kingdom of Great Britain.

While the king and his people were spending the time in these lamentations and mourning, piteous to hear and to recite, their fleet approached the country of Armoric Britain. When they perceived the land they redoubled their grief, and so sad was the company, and bathed in tears, that when they arrived they could not rise or get out of the ships, but continually turned their red and swollen eyes towards their fatherland, crying with inexpressible grief, "O, noble and fertile "country, gentle and kind to man, where those hus- "bandmen and citizens dwelt, who now are exiled "from thee for their iniquities. Alas! would it not "have been better we had all died in the land than "live as refugees and on sufferance under another "empire!"

Finally, their king gently consoling them made them leave off weeping and disembark; then with all his train he took his way towards the city where was King Alain, the nephew of the good King Salemon, who had been dead now a good while. The king went out to meet them, and received them very honourably, showing great tokens of friendship; and he shared his country and his land with them very liberally, and ministered to them everything necessary; and by this King Cadwalader well knew how great was the faithfulness and loyalty of the good King Alain, for one never can know his friend so well as in times of adversity and perverse fortune.

Then was the whole island of Britain abandoned and destitute of citizens, except only some small remnant of Britons who had gathered together in the

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parts of Wales. All the rest of the land remained empty and in great desolation for the space of eleven years, which was a dreadful thing to behold, especially to the Britons, the only exception being in regard to those provinces where there still remained some Saxons who had escaped the dreadful pestilence, for it had not been less cruel to the Saxons than to the Britons, but it had swept all away without remission, and people of all ages indifferently. But when the pestilence was mitigated, and the atmosphere became pure and wholesome, the Saxons who had remained, and who had still made their residence there, seeing the country destitute of inhabitants, sent by messengers to their brethren and comrades in Germany to tell the desolation of the island, and how if they wished to come there was no one in it who would hinder them from the full possession they had so much desired, for the unfortunate Britons had entirely given it up and left it deserted. These sad tidings were very pleasing to the Saxons, because they found themselves to have attained the wished-for land which they had never been able to gain from their old enemies, the Britons, by so much hard fighting and miserable slaughter.

The Germans, very glad of the news aforesaid, in a short time collected an almost innumerable army, and put to sea in a great multitude of ships, which were fitted out for the purpose, and having weighed anchor, in a short time they landed in Northumberland, which they found barren and deserted. So they disembarked there, and peopled the land and the surrounding provinces, for they knew it to be good and fertile, that is to say, the lands which extend from Albania to Cornwall. And this was an easy thing for them to do, for they were an almost infinite multitude, and there was no one to oppose their wishes, because the small remnant of the Britons who remained dwelt in the woods and the rocky and mountainous parts of Wales, flying from the accustomed fury of the Saxon tyrants.

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From this time the British power in the island of Great Britain totally ceased, for it never afterwards was recovered; but it is held to this day by the English, who derive their origin from the naturally treacherous and perverse Saxons, changeable and inconstant in will, who never kept either faith or alliance promised or vowed by them without being forced thereto.

Chapter LIII.

How the Angel appeared to King Cadwalader to make him desist from the war which he wished to commence, and of the prophecies which he announced to him.

It was not long after the Saxons had peaceably obtained the country of Great Britain when King Cadwalader and his other barons began to call to mind and remember the griefs of their country, which they now knew to have been for some time past cleansed and purified from the contagious pestilence, so they went to King Alain and explained their wishes to him; and King Cadwalader said to him that he had been told that the Saxons had crossed over from Germany into his territory of Great Britain, which they had found deserted, and were occupying peaceably; "and so, noble "king, we pray and entreat you that you will assist "us to recover our ancient dignities." Nevertheless, he sent to all his barons, commanding them to come to him prepared on a certain day to pass into the island of Britain, and to drive out the Saxons who were in the occupation of it.

After this command, then, had been issued, as King Cadwalader, who was a good Catholic and very religious, was lying in bed one night, an angel appeared to him saying that God commanded him to desist from the expedition he was then preparing to go into Great Britain. "For God is not willing," said the angel, "that

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" the Britons shall reign any more in Great Britain until " the time which was prophesied by Merlin to King " Arthur; and therefore God again commands you that " you depart from this place immediately and go to Rome " to Pope Sergius, and thence, as soon as your corporal " penance has been fulfilled, you shall be called by our " Lord to his glory with the blessed of his kingdom. " And know that the British people shall yet obtain " thus much from our Lord, that they shall be restored " to the kingdom and monarchy of the island of Great " Britain after the set time appointed by the providence " of the Divine Foreseer shall have come. Know, more- " over, that these things shall not be accomplished till " the Britons have recovered from Rome the relics of some " holy martyrs which they have sought for, and which " relics were hidden by the cruelty of the pagans. " Then when this shall come to pass they shall recover " the kingdom lost by their iniquities and detestable " vices." Saying this, the angel disappeared and left the blessed king quite dismayed, and he began to thank his Maker that he, a sinner, was not cast off by Him. Wherefore he rose immediately in great joy and went to declare this divine vision and command to the good King Alain, who had not yet risen. He rose immediately when he heard the news of the divine admonition, but notwithstanding, he being a wise man, doubted whether these might not be delusions of the devil's subtlety; wherefore he went into his study, where he had many noble books, and examined the prophecies of the holy prophets, and also the books of the glorious evangelist St. John, who, after the manner of an eagle, flew higher than any other human understanding, and more steadily, without shrinking, viewed the secrets of the sun of the glorious Trinity; and also he examined the Sibylline verses, and the books of the prophet Merlin. These he studied with great earnestness and desire to see and know whether that which had been

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intimated to the good King Cadwalader was consonant with the holy writings above named, and he found nothing to contradict or disagree therewith. Wherefore he knew and believed certainly that the voice aforesaid had been angelic, and sent from God, the Almighty Creator of all things. So he immediately persuaded the catholic King Cadwalader to obey the command of God, and abandon all idea of Britain; but he said it would be good to send into Britain his son Ivorth and his nephew Inith, not to make war, but to govern those Britons who had fled and retired into Wales at the time of the pestilence, so that they might together maintain their ancient freedom; and thus, if it happened that the barbarians wished to molest them in any way, they might defend them in keeping their land by force of arms. Then after this thing was agreed on, the blessed Cadwalader dismissed all worldly cares, and arraying himself in a simple religious habit proceeded to Rome, where the holy father Sergius received him with great solemnity; then the king confessed to him with great contrition of heart, shedding abundance of tears. And after these things were done he departed this transitory life, and his soul was carried up to and placed in the glory of Paradise. This was on the twelfth calends of May (20th April), after the incarnation of the Saviour of the world 588 years.

Now we shall leave off speaking of him and tell of the two youths above-mentioned, that is to say, Ivorth and Inith, who, while the good king was accomplishing his journey to Rome, as was commanded him by the angel in the name of God, as you have heard, collected all the ships they could obtain and filled them with men-at-arms, as many as King Alain of Armorica could well give them without too much denuding his own country. So they passed into their native land of Great Britain without delay, and arrived in the parts of Wales

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where their companions were suffering great calamity on account of the oppression which was exercised towards them by the Saxon tyrants, who never tired of doing mischief. They were greatly reassured when they saw their masters and their companions, and during the space of forty-eight years afterwards these Britons troubled the Saxons by the might of their arms in many battles; but certainly they always had the worst of it, for pestilence and deadly famine, and damnable civil commotions in which they always persisted, had so reduced the said British people and made them degenerate, that it was not possible, seeing their grievous iniquity, for them to bear arms against their enemies, without the principal slaughter falling on them, much to their injury, and with little damage to their adversaries. For which cause the power of the barbarians increased marvellously in the island of Great Britain, and they dwelled in great unity, peace, and concord among themselves, this being the only safeguard and defence of all policy and government. They cultivated their lands very carefully, rebuilt and reinclosed their castles, and elected a duke named Alestang (Athelstan), who was the first duke of the Saxons that obtained the royal diadem of the island of Great Britain.

But the Britons, who, through their iniquities, had fallen into misery, having become weak in courage, unpractised in the use of arms and warlike enterprises, lost the proud name of Briton, which had lasted so long and gloriously, and thenceforth they were called Welsh, which name they received from one of the four[1] following reasons, that is to say, either from their queen, whose name was Agalaes, or perhaps because the Saxons so named them; and these two reasons the author mentions; but I rather think the reason why the people of that

[1] Three reasons only are assigned.

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country were so called was this, that is to say, they derived the name from the province which they inhabited, and which was called Wales. These Welsh, destitute of the virtues by which the said Britons of old conquered all lands, and by force of arms overcame the most renowned people in the world with glorious triumph, took more pains and busied themselves rather in domestic and intestine strife, than in opposing their mortal enemies.

By this it appears plainly enough how the crown of Britain was transferred to the Saxon race by divine judgment and vengeance on the British people, to whom it shall not be again restored till the destinies of fate have gone forth and completed their courses, by and according to the order of that exalted and glorious heavenly Deity, one only God in three persons and of one substance, to whom most devoutly we ought to turn with joined hands to implore His mercy to be granted to us, as truly most necessary it is to us. And I pray that He may grant us this through His inestimable bounty. Amen.

Here ends the Third Book of this First Volume of the Chronicles of England, and the Fourth follows.

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INDEX.

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INDEX.

A.

Abaed. *See* Mercians.
Abdon, judge of the Hebrews, 29.
Acallius, king of Denmark, 345.
Acestes, king of the country near Drepana in Sicily, 36.
Achilles. *See* Priam.
Aclud, Hoelus lies ill at, 328. *See* Ebrot.
Adriatic, Brutus enters the, 37.
Aeller. *See* Allectus.
Aeneas, son of Anchises, accompanies Paris in his abduction of Helen, 30; consents to the betrayal of the city of Troy, 32; departs thence with his father, and his son Ascanius, 35; arrives at the port of Carthage, is ordered (in a dream) by the gods to leave Carthage and go to Italy, 35; sets sail and arrives in Sicily, where his father Anchises dies, founds the city of Nouvelle Troye, 36; sets sail for Italy, and arrives at the mouth of the Tiber, informs himself of the condition of the country of King Latinus, sends ambassadors to him, 37; is received with honour by Latinus, 38; is joined by Evander against Turnus, duke of Tuscany, 39; defeats Turnus in battle, 40; engages him singly, and kills Turnus, 41; marries Lavinia, and succeeds to the kingdom, 42; builds the castle of Lavinium, 42; his death, and how ascribed by different authors, 43.
Africa, Brutus arrives in, 54.
Africans, 1; invade Britain under Gurmond, 409.
Agalaes, queen of the country which is called Wales after her, 449.
Agamemnon, chosen leader of the Grecian army, 31.
Agampus, king of Gaul, marries Cordelia, daughter of King Leir, 74; dies, 77.
Agnoleseth. *See* Aneleseth.
Agornorilla (Goneril), eldest daughter of King Leir, is married to the king of Scotland, 73.
Ajonet, a Briton noble, chosen regent in behalf of Maximus, betrothes his daughter Ursula to King Conan of Armorica, 152.
Alain, king of Armorica, referred to in Merlin's Prophecies, 219; receives Cadwallader at his court, 444; his advice to him, 447.
Alba, river, the Romans encamp near, 364; the Britons encamp on, 365.
Albana, king of Cyrenia, gives his daughter in marriage to Diodicias, 6.
Albanacus, youngest son of Brutus, gives his name to the inheritance assigned to him, is slain by a king named Humbert, 63.
Albania, 63; referred to in Merlin's Prophecies, 227; Aneleseth, king of, 355.
Albanum. *See* Ascanius.
Albine, daughter of King Diodicias, is the eldest of fourteen sisters, 6; marries Sardacia, king of Damascus, 7; becomes discontented at her position and incites her sisters, who are married, to disobey their husbands, 8; imparts her wicked scheme against them, 11; possesses herself of certain drugs to cause sleep, 16; murders her husband, 17; the plot re-

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Albine—*cont.*
vealed by her youngest sister to her husband, 18; condemned by her father King Diodicias to perpetual exile with her twelve sisters, 19; is sent adrift with them in an open boat, 21; discovers the island which she names Albion, 23; becomes pregnant, and has children who are giants, 25.
Albion, the island of, so called by lady Albine who discovered it, 4; called Britain the Great by Brutus, and afterwards England, from Englist, 5; promised to Brutus, in a dream, by the goddess Diana, 53; divided between Brutus and Corineus, 61.
Aldroen, king of Lesser Britain, sends his brother Constantine to Britain with an army to aid the Britons, 158.
Alestang (Athelstan), first Saxon king over Great Britain, 449.
Alfrid (also called Eldefrid), and Jouath, nephews of Penda, king of the Mercians, 437.
Allectus (Aeller), Roman general sent by the senate to Britain, 141; killed by Asclepiodatus, 142.
Allobroges (Allogres, Allobogres), King Arthur resolves to meet the Romans in the province of the, 357; synonymous with Burgundians, 357.
Allyduc de Tintagol, a Briton chief slain in battle, 374.
Alps, referred to in Merlin's Prophecies, 223, 229; Arthur prepares to cross the, 394.
Amata, wife of Latinus, 39; kills herself for grief at Turnus' death, 40.
Amaury, son of Karadoc, earl of Cornwall, is despatched to Rome to offer the crown to Maximus, 149.
Amazons, name of the women of Scythia, 12.
Ambrith, mount of, 309; the burial place of the Britons murdered by Englist, 309; the giant's circle of stones set up at, 316; Aurelius and Uther buried at, 328, 352.
Amires. *See* Mary.
Anathus, a Greek in the army of King Pandrasus, taken prisoner by Brutus, 48; betrays the Grecians, under compulsion, 49.
Anchises. *See* Aeneas.
Androgenes, king of Britain, 101.
Androgenes, son of King Lud, 103; accompanies Cassibelanus to battle, 108; his quarrel with Cassibelanus, 118; his letter to Julius Cæsar, 119; aids Cæsar in the defeat of Cassibelanus, 124; effects a peace between the Romans and Britons, 126; returns with Julius Cæsar to Gaul, 127.
Aneleseth (Agnoleseth, Angelus, or Angueleseth), king of Albania, 336; his address to King Arthur, 355; commands a wing of King Arthur's army against the Romans, 376; killed, 398.
Angelus. *See* Aneleseth.
Angiers, province of, Gaius, duke of, 343, 347; killed in battle against the Romans, 383.
Angloiz (Englist), called "the lion" in Merlin's Prophecies, 211.
Anne, daughter of Uther and sister of Arthur, 312; is married to Loth, duke of Londonesia, 313.
Ansigius, king of Norway, marries his daughter to Brennus, 80.
Antenor, a Trojan prince chosen by Priam as ambassador to the Grecian chiefs, 30; forms a secret alliance with Ulysses for the betrayal of Troy, 32; sets forth from Troy with his followers, 34; reaches the port of Venice, and by battle gains possession of the city, 34; founds the city of Genoa, and others in Lombardy, 34; builds the city of Padua, where he is buried, 34.
Anthenoridem, name given to Venice by Antenor, 34.
Antigonus, brother of Pandrasus, king of Greece, 47.
Antigonus, king of Greece, defeats the Gauls under Brennus, 94.
Antioch, city of Syria, 6.
Apollo, temple of, 33; evil spirit in the image of, 52.
Apuleius, referred to as to the nature of "incubi," 196.
Apulia, subjugated by Belinus, 86.
Aquileia, Maximus slain in, 154.

Digitized by Google

Aquitaine, Gauffier, king of, 58; Brutus leaves, 59; subjugated by King Hoelus, 342.

Arabs, referred to in Merlin's Prophecies, 217.

Argal, king of Britain, deposed in favour of his brother Helidus, but restored by him, 97.

Argoris, a knight of the army of Gwendoline, 67.

Ariadne, 253.

Aristones (Sosthenes), 92. *See* Brennus.

Armorica, (now called Brittany), called Lesser Britain by Corineus, 61; afterwards acquired by Maximus, who bestows the kingdom on Conan, 151.

Arthur, son of Uther Pendragon and Igerna, 307; called the "boar of Cornwall," in Merlin's Prophecies, 202; his birth, 312; crowned at Gloucester, 322; leads his army against the Saxons, 323; besieges them at York, 323; raises the siege of York and marches to London, 325; is joined by Hoelus, king of Armorica, at Southampton, 325; attacks the Saxons in Lindicolnie and drives them to the forest of Caledon, 326; makes peace with them on condition of their quitting the country, 327; marches into Somersetshire at the news of their re-invasion, and defeats them at Bath, 330; returns to the north to the relief of King Hoelus in Aclud, 331; defeats and pursues the Scots and Picts, 333; annihilates the army of King Gillomarus of Ireland, 333; returns to York, 335; espouses Guenever, 336; invades and conquers the kingdoms of Ireland, Gothland, and the Orkneys, 337; lands in Denmark and subjugates that country and Norway, 339; transports his army into Gaul, 339; defeats Forionus, the Roman governor, 340; his combat with him, 341; subjugates Gaul, Poitou, Acquitaine, and Gascony, 342; returns to Britain, 343; celebrates the festival of Pentecost at Caerleon, 344; receives the embassy from Rome, 349, *et seq.*; summons a council and decides on war, 351; orders his barons to prepare their troops and join him at Barfleur, 357; appoints his nephew Mordreth regent of Britain and guardian of his wife Guenever, and sets sail from Southampton, 358; his dream at sea, 358; arrives at Barfleur, 359; combat with the Spanish giant, 362; is joined by his forces, 364; encamps on the Alba, 365; sends ambassadors to the Roman emperor commanding him to withdraw from the kingdom of France, 365; his address to his army, 377; defeats the Roman army, 391; subjugates Burgundy, 394; prepares to cross the Alps, but is deterred by the news of Mordreth's treason, 394; marches back into Gaul, and thence crosses over into Britain, 397; is met by Mordreth, whom he defeats at Niruturpith, 398; pursues him to Winchester, and obtains a second victory, 400; overtakes Mordreth in the country of the Cambula (Camlann), and gives him battle, 401; fights with and kills Mordreth, 403; is himself mortally wounded, 403; retires with the remnant of his army to a hermitage, 404; bequeaths the crown to Constantine, son of the king of Cornwall, different versions respecting his end, 404.

Artival, king of Britain, 101.

Arviragus, son of Kambelinus, 129; defeats the Romans under Claudius, 130; pursues and kills Lelius Hamo, the murderer of Guiderius, 131; concludes a peace with Claudius, and marries his daughter Genois, 132; defends the kingdom against Vespasian, and ultimately effects a peace with Rome, 133.

Ascanius, son of Aeneas, 26; accompanies his father from Troy, 35; kills Mezentius, the ally of Turnus, 40; succeeds his father Aeneas, 43; builds the city of Albanum, 43; dies leaving a son Julius, 44.

Asclepiodatus, "lord of Cornwall," is chosen king of Britain, 142; killed by Choel, earl of Leicester, 144.

Assaracus. *See* Brutus.

Assarat, son of Ebrot, king of Britain, appointed chief over his 18 brothers who invade Germany, 71.

Digitized by Google

Assillik, king of Denmark, 446.
Athelstan. *See* Alestang.
Athens, port of, 31.
Augustus, name of the emperors of Rome, 44.
Aurelius (Aurelius Ambrosius), son of Constantine, king of Britain, 160; is sent with his brother Uther into Armorica, 165; returns to Britain and is crowned, 262; besieges Vortigern in his castle of Genorre, 266; marches against the Saxons in the north, 268; defeats Englist and beheads him, 272, *et seq.*; takes the city of York, 277; returns to London, and marches thence to Winchester, 280; visits the tombs of the murdered Britons at Salisbury, 280; sends for the prophet Merlin as to the best means of raising a fitting monument to their memory, and is advised to send to Ireland for certain stones on a mountain called Kilareth, 281; despatches his brother Uther with an army thither to obtain these stones, 284; holds a festival at Mount Ambrith on the return of Uther, where the stones are set up, 287; is seized with sickness at Winchester, and poisoned there by a Saxon, 294; is buried at Mount Ambrith, 298.
Aurelius Canault (Conan), murders his uncle Constantine and seizes the crown, 407.
Autun. *See* Ostum.
Auvergne, 105.
Auxerre. *See* Saint Germanus.
Avalon, king of Britain, 100.
Avalon, Isle of, 330, 404.
Aven, mountain of, 330.
Azare, mountains of, 54.
Azincourt. *See* Wavrin.

B.

Babylonians, 257.
Baerchon. *See* Caerconan.
Baiolgas. *See* Bayeux.
Baltucus, brother of Colgrinus, defeated by Cadore, duke of Cornwall, 323; joins his brother at York, 324; slain in battle, 331.
Bangor, convent of monks in, 414; Eldefrid defeated at, 416.
Bangornansith. *See* Bangor.
Barfleur, Arthur appoints his army to meet at, 357.
Basianus, king of Britain, 138; killed by Carausius, 141.
Basse Bretagne, 5.
Bath (Blade, Bladone, or Vado), built by King Bladus, 72; prophecy respecting, 222; besieged by the Saxons, 328.
Beda. *See* Cadwalader.
Beduerus (Benero), seneschal of King Arthur, is made duke of Normandy, 343; accompanies Arthur to the combat with the giant on mount St. Michael, 359; killed in battle, 383; buried at Bayeux, 393.
Belinus, constable of the army under Cassibelanus, 108.
Belinus, son of Donal, king of Britain; is made king, and takes the provinces of Logria, Wales, and Cornwall for his territory, 80; seizes the lands of his brother Brennus, 81; defeats Brennus and the Norwegians, 82; makes peace with Brennus, and is joined by him with an army, 84; subjugates the countries of Gaul and Italy, 86; invades Germany, 87; defeats the Roman consuls on their march from Germany to Rome, 87; sacks and destroys the city of Rome, 89; returns to Britain, and dies at London, 90.
Bellua, a sea-monster killed by King Morbidus, 96.
Belnesgace. *See* Billingsgate.
Benero. *See* Beduerus.
Bessonus (Bosonus or Bozo), earl of Montfort (Exinceford or Oxford) and Richedent, 365, 369, 383.
Bethli, son of Emuanus, 427.
Billingsgate (Bricache), gate built by Belinus on the Thames at London, 90.
Blace. *See* Phantholus.
Blade. *See* Bath.
Bladus, son of Ebrot, 71.
Bladus, king of Britain, builds the city of, and the baths of Bath, his strange death, 72.

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Bledent. *See* Blederith.
Blederith, duke of Cornwall, 416.
Bledo, king of Britain, 101.
Blegabet, king of Britain, 101.
Boccus, king of the Medes, 383.
Bodlano, Jannus de, a baron of Britain, killed in battle, 386.
Bolconius, a baron of Britain, killed in battle, 386.
Boloan, son of Ebrot, king of Britain, 71.
Borellus, duke of Mans, 345.
Borellus, a British earl, 372, 373.
Bosonus. *See* Bessonus.
Boulogne-sur-mer, the Tower of Order at, 105–113.
Bozo. *See* Bessonus.
Brabant, Philip of Burgundy, duke of, 2.
Brayus. *See* Gaius.
Brennus, brother of Belinus, takes for his territory the counties of Northumberland and Wernorth; commences a war against Belinus, 80; goes to the court of Ansigius, king of Norway, whose daughter he marries, 80; sets sail from Norway with his wife; is overtaken and attacked by Gurlat, king of Denmark, 81; lands in Britain, and is defeated by Belinus, 82; seeks refuge in Gaul, 82; quits the kingdom of Gaul, and arrives at the court of Segius, duke of Sens, marries the duke's daughter, and succeeds to the crown; leads an army into Britain against his brother, but through the mediation of their mother makes peace with him, 84; accompanies Belinus in his wars in Gaul, Italy, and Germany, 86; is at the sacking of Rome, 89; defeated by Camillus, 90; invades the kingdom of Macedonia, 92; attacks the city of Delphos and is defeated; kills himself for grief, according to Justin, 93.
Breton Latins, 43.
Brian, nephew of King Caduale, advises his uncle to refuse the claim of Edwin, 419; his attachment to Caduale proved, 423; returns to Britain from Armorica, 428; kills Pellicus the sorcerer, 430; raises up the Britons against Edwin, 431.
Bricache. *See* Billingsgate.
Briselle. *See* Merlin.
Britain, invaded by Julius Cæsar, 108; pays tribute to Rome, 126; loses its power and becomes subject to, and divided among the Saxons, 446.
Britain-the-great, name given to the island to distinguish it from Lesser Britain, 5.
Britons, defeated and subjected by Julius Cæsar, 123; retreat into Wales on the loss of their kingdom, 445.
Brittany. *See* Armorica.
Bruges (Dhernaut). *See* Holdinius.
Brutus, son of Julius, 4, 25, 45; exiled for having shot his father, 45; arrives in Greece, and joins the enslaved Trojans there; is assisted by a noble named Assaracus, 45; his letter to King Pandrasus, 46; defeats the Grecians, 47; takes the king prisoner and routs his army, 50; makes conditions of peace, 51; marries Inogent, the king's daughter, and sets sail from Greece, 52; arrives at the island of Leogetia and offers sacrifices to the goddess Diana, 52; commands of the goddess, 53; Brutus sets sail and falls in with a colony of Trojans under Corineus, 54; allies himself with Corineus and arrives in Armorica, 55; defeats King Gaufficr, of Aquitaine, and ravages the country, 56; departs from Armorica and arrives in the island of Albion, 59; conquers the giants inhabiting the country, and takes possession thereof, 60; divides it between himself and Corineus, 61; builds a city on the Thames, 62; his death, 63.
Brutus, history of, 43, 127.
Brutus Greenshield, king of Britain, 71.
Buel, son of Ebrot, king of Britain, 71.
Bugnicus, a Saxon duke, leagued with Mordreth, 403.
Burgundians. *See* Allobroges.
Burgundy, Philip, duke of, 2; the country subjugated by Cæsar, 105; Arthur leads his army into, 364.

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C.

Cabellus, a Roman general, 367.

Cadore, duke of Cornwall, routs the Saxon army under Baltucus, 323; defeats Cedric, duke of Germany, and captures his navy, 332; his address to Arthur, 351; is appointed to conduct the Roman prisoners to Paris, 372; is slain in battle against Mordreth, 403.

Cador Limenilz. *See* Cadore.

Caduala Lauith, king of the Venedotians, 344.

Caduale (Catguollaun); referred to in Merlin's Prophecies 204; son of Cadwan, is sent with Edwin, son of Ethelfrid of Northumbria, to Lesser Britain, 418; returns to Britain to take the government of his kingdom, 419; calls a conference with Edwin on the river Duglas, refuses to allow his claim, 421; is defeated by Edwin and forced to flee into Ireland, 421; departs for Armorica, 422; arrives at the court of king Salemon after a perilous voyage, 424; his address to the king, 425; returns to Britain with an army, 432; defeats and kills Edwin, 433; defeats Osric, and afterwards Oswald, 434, 435; despatches Penda with an army against Oswy, but ultimately makes peace with him, his death, 439.

Caduant, king of Scotland, 482.

Caduanth (Cadwan), king of Britain, 417; effects a peace with Ethelfrid, the king of Northumbria, 417; receives under his protection the wife of Ethelfrid, has a son named Caduale, 418.

Caduanth (Cadwan), king of South Wales, 416.

Caduualladreth. *See* Cadwalader.

Caduvach. *See* Conan.

Cadwalader (Caduualladreth), king of Britain, son of Caduale, called by Beda "the youth Egoual," 440; is seized with illness, which is the cause of dissension in the kingdom, 441; the dreadful famine and plague during his reign, 441; departs with his people from the island, and

Cadwalader—*cont.*

seeks the king of Armorica, 442; is received honourably by King Alain, 444; on the cessation of the pestilence he desires to returns to Britain, 445; is commanded in a dream by the angel to desist from the enterprise, 446; journeys to Rome, where he dies, 448.

Cadwan. *See* Caduanth.

Caen. *See* Gaius.

Caercaradoc. *See* Salisbury.

Caerconan. *See* Coningsburg.

Caercordy. *See* Couroie.

Caercordy. *See* Kaercordy.

Caerleil (or Carduil), city built by Leir, king of Britain, 72.

Caerleir, city built by King Leir on the Soar, now Leicester, 73.

Caerleon (Caerlus or Legion), city built on the Usk by Belinus, 90. Referred to in Merlin's Prophecies, 203; Dubritius, archbishop of, 288, 321; Arthur holds a festival at, 344.

Caerlindeoch, city of, 326.

Caerlud, name given to London, 102.

Cæsar, Claudius. *See* Claudius.

Cæsar, Julius, 90; sent into Gaul, his conquests of various countries, builds the Tower of Order at Boulogne-sur-mer, whence he sees the island of Britain, 105; his letter to King Cassibelanus, 106; enters the river Thames, 108; is defeated by the Britons and returns into Flanders, 111; appeases the rebellious Gauls, 113; invades Britain a second time, 114; is again driven back with loss, 115; accepts the alliance of Androgenes, 121; lands at Romney, near Dover, and joins his forces with those of Androgenes, 122; defeats the Britons, 123; concludes a peace with Cassibelanus, 126; returns to France, 127.

Cæsar, Lucius Tiberius, sends envoys to King Arthur, 349; killed in battle, 392.

Caithness, territory possessed by Brennus, 80; causeway built from Cornwall to, 83; the territory given to the Picts by King Maurius, 134.

Calabria, subjugated by Belinus, 86.

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Calateria, forest of. Referred to in Merlin's Prophecies, 230.
Caledonia, forest of, 226; (called Cat Coit Celidon in the British language).
Caledonia, wood of, Arthur pursues the Saxons to the, 326.
Caliburn, King Arthur's sword, 330, 331, 342, 388.
Cambelinus, king of Britain, 128.
Camber, second son of Brutus, holds the country of Cambria, 63; is subjected by Queen Gwendoline, 68.
Cambria, 63, 227.
Cambula (Camlann), battle fought between Arthur and Mordreth at, 400.
Camilla, Queen, killed in battle against Æneas, 40.
Camillus, defeats and drives out the Gauls, 90.
Canapile. *See* Diodicias.
Cangu, son of Ebrot, king of Britain.
Canterbury, city, built by Rahudibras, 72.
Capolus, king of Britain, 102.
Cappius Oenus, king of Britain, 101.
Carausius (Karras), a freebooter, 138; proceeds to Rome, is made captain general of the navy of Britain by the senate, returns to Britain and ravages the coasts, 139; kills Basianus in battle, 141; is killed by Allectus, 142.
Carduil. *See* Caerleil.
Carent, 410, 411.
Caritius (or Carutius), a Roman general, 373, 382, 358.
Carthage. *See* Æneas.
Cassandra, daughter of Priam, 31.
Cassibelanus, son of Heli, 103; is crowned king of Britain, 103; his answer to Cæsar's letter, 106; attacks the Romans, 109; drives them from the island, 111; defeats and expels the Romans a second time, 115; celebrates a thanksgiving, 116; his rupture with Androgenes, 118; is defeated by Cæsar and Androgenes, 123; concludes a peace with Cæsar, 126; dies at York, 127.
Castor and Pollux, 29.
Catellus, Lucius, a Roman general, 381.
Catellus, Vitellius, a Roman general, 373.
Catgualart. *See* Cadwalader.
Catguollaun. *See* Caduale.
Catherith, referred to in Merlin's Prophecies, 203; succeeds Malgo on the throne, 409; character of, the barons rebel against, 409; Gurmond of Africa makes war on, 410; retreats into Wales, 410.
Catillus, king of Britain, 100.
Cato, refuses Cæsar a triumph, 127.
Catullus, a Roman general, 358.
Catyllus, a Roman general, 358.
Cedric (or Thedric), duke of Germany, lands in Britain, 324; defeated and slain at Thanet, 332.
Celericus (Cheldric or Cerdic), a Saxon duke allied with Mordreth, 403.
Celianth, archbishop of Dol, 349.
Cenes Macoyt, 345.
Cercius, king of Britain, 100.
Cerirain (Cerdic), king of the Saxons, allied with Mordreth, 397.
Cestebric (Decenfort), castle of, built by Rahudibras, 72.
Chancie. *See* Kent.
Chartres, Gerinus, count of, 365.
Chester. *See* Leicester.
Choel, earl of Leicester, kills Asclepiodatus, 143; is crowned king, 144; pays tribute to Constantius, 145.
Circilius (Salicius, Scicilius), king of Britain, 78.
Claudius, invades Britain, 129; is defeated by Guiderius and Arviragus, 131; concludes a peace by giving his daughter in marriage to Arviragus, 132; returns to Rome, 133.
Clavecaert. *See* Thanet.
Clincorth (Dinooth), abbot of Bangor, refuses to aid St. Augustine in converting the Saxons, 414, 415.
Clofault Kinninmanethon, 345.
Cloten, a baron of Britain, 79.
Cocta, son of Englist, is summoned from Germany, 178; surrenders with his uncle Orsus to Aurelius, 278; break their allegiance and join the Saxons against Uther, 299; are taken prisoners, 302; escape from prison, 312; collect an army and land in Britain, 312; are killed in battle, 318.

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Cocta, Gaius Metellus, 358.
Cocta, Petreius, 369, 371.
Coillus, king of Britain, 135.
Colchis, island of, 30.
Colgrinus, duke of the Saxons, 322; defeated at York, 323; killed in battle, 331.
Cologne, Ursula and the 11,000 virgins slain at, 153.
Compert, king of Norway, 148.
Conan, king of Armorica, 61; referred to in Merlin's Prophecies, and there called Caduvach, 216; opposes Maximus in Britain, is defeated, 151; makes peace with, and receives the kingdom of Armorica from Maximus, 153.
Coningsburg (Baerchon and Caerconan), the castle of, 273.
Constant, eldest son of Constantine, king of Britain, a monk at Winchester, 160; is induced by Vortigern to accept the crown, 161; murdered by Picts, 164.
Constantine, king of Britain, son of Constantius, by Helen, 145; leads an army to Rome and deposes the emperor Maxentius, 147.
Constantine, brother of Aldroen, king of Armorica, is sent to assist the Britons with an army, 159; murdered by a Pict, 160.
Constantine, nephew of king Arthur, and by him proclaimed heir to the crown, 404; is made king of Britain, 405; pursues and kills the two sons of Mordreth, 407; is murdered by his nephew Aurelius, 407.
Constantinople, 2.
Constantius, sent by the Roman senate to Britain, receives tribute from Choel and marries his daughter Helen, has a son named Constantine, 145.
Contocorians (people of Kent), Ethelbert king of, 415.
Coppa, a Saxon in the service of Pascent, poisons Aurelius at Winchester, 294.
Corbueil, count of. *See* Cordelia.
Cordelia, youngest daughter of king Leir, incurs her father's wrath, 73; is given in marriage to Agampus, king of Gaul, 74; receives her father on his flight from Britain, and accompanies him on his return with an army, restores the crown to him, 76; reigns after his death, but is rebelled against by her nephews, 77; is aided in her wars by the French dukes of Sens and Laon, and the count of Corbueil, different histories respecting her end, 77.
Cordelia—*cont.*
Corineum. *See* Cornwall.
Corineus, chief of a colony of Trojans, discovered by Brutus, 54; allies himself with Brutus, 55; arrives in the island of Albion and slays the giant Geogmagon, 60; chooses for his territory the portion of the island called after him, Corineum or Cornwall, 61; returns to Armorica, which he conquers, 61; compels Lotrin, son of Brutus, to marry his daughter Gwendoline, 64; dies in Cornwall, 65.
Cornwall (Corinee), the portion of the island allotted to Corineus, 61; Gorlois duke of, 303; Cador, duke of, 323; king of, 337.
Couroye, castle of the, also called Caercordy, built by Englist, 173.
Couthonisians, port of. *See* Totnes.
Coylus, king of Britain, 100.
Creüsa, wife of Æneas, 35.
Cunedrages, son of Hemon, duke of Cornwall, makes war on Cordelia, is made king of Britain, 77.
Cursolus Calterensis, a Briton earl slain in battle, 385.
Cynoc of Llanpatern. *See* Quinotus Lempritenensis.
Cyrenia. *See* Albana.
Cytherea, island of, 31.

D.

Dacia. *See* Denmark.
Damascus, Sardacia, king of, 17.
Damaso. *See* Donal.
Danemia, the woods of; referred to in Merlin's Prophecies, 227.
Danes, under Gavianus, king of Hungary, invade Britain, 155.

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Daniel Bagornesis (of Bangor), archbishop of London, death of, 406.
Danus, king of Britain, 95.
Dardanus, first king of Troy, 37.
Darent. *See* Deured.
David, consecrated archbishop of Caerleon, 349; death of, 406.
David. *See* Satratur.
Decenfort. *See* Cestebric.
Dedancus, king of Britain, 101.
Deïphobus, son of Priam, king of Troy, 30.
Deira. *See* Ire.
Delphos, Brennus attacks the city of, 92.
Demeloit, castle of, 305, 309.
Demetia (or South Wales), king of, accompanies Cassibelanus to battle, 108.
Demetians (South-Welsh).
Denanth Mappopo, 375.
Denmark, conquered by Gragius, 91.
Deured (Darent?), battle fought on the banks of the river, 180.
Diana, a temple of the goddess, discovered by Brutus, 52.
Dido, queen of Carthage, is enamoured of Æneas, 35; kills herself, 36.
Dinabuch, 195.
Dinooth. *See* Clincorth.
Dioclesian, emperor at Rome, 143.
Diodicias, king of Syria, Persia, Media, and Mesopotamia, father of Albine, 4, 5; espouses the daughter of Albana, king of Cyrenia, 6; has three other wives, Manatrie, Meralis, and Canapile, 6; orders a festival to be celebrated at Tarsus, and has his daughters married there, 7; summons his daughters and their husbands to Tyre, where he rebukes his daughters for their conduct, 10; assembles his council at Tarsus to pass sentence on his daughters, for the murder of their husbands, 20.
Diomedes, Grecian chief at siege of Troy, 32; his fate, 33.
Dol, archbishop of. *See* Sanson.
Doldanim (Doldonius), king of Gothland, submits to King Arthur, 337.
Doldonius. *See* Doldanim.
Domitius, refuses Cæsar a triumph, 127.
Donal, called also Damaso, subdues the barons of Britain and seizes the crown, 79; dies, leaving two sons, Belinus and Brennus, 80.
Dorobernia. *See* Urclernie.
Dorobernia (Orobenie), duke of, 345.
Dota, king of Britain, 101.
Dover, Cassibellanus marches from, to meet the Romans, 108; Vespasian driven from the port of, 133.
Drepana, town of. *See* Acestes.
Dubritius, king of Armorica, Hoelus, son of, 325.
Dubritius, archbishop of Caerleon, 288; crowns Arthur, 321; retires to a hermitage, 349.
Du-Glas (Duglas), battle fought on the river between Arthur and Colgrinus, 323; Cadwale meets Edwin at the, 421.
Duvianus, a bishop sent by the apostle at Rome to Lucius, king of Britain, 135.

E.

Ebalidus, king of Britain, son of Cercius, 101.
Ebbesfleet (Saumis), the Saxons, under Englist and Orsus, land at, 166.
Ebroch. *See* Ebrot.
Ebrot, succeeds his father Malins; collects a fleet and pillages the coasts of France and Flanders, 70; builds the cities of Ebroch, Kaercebrac, Aclud, and the Mount of Sorrow; reigns for 60 years, and has 20 sons and 20 daughters by 20 wives, 71.
Edbred. *See* Mercians.
Edelfridus (Ethelfrid), king of Northumbria, attacks the city of Leicester (Chester?), and slaughters the monks there; is defeated by the Britons at Bangor, 416; concludes a peace with Cadwan, 417; has a son named Edwin, 418.
Edwin (Edvinus), son of Ethelfrid, king of Northumbria, is sent with Caduale to Armorica, 418; returns to his kingdom of Northumbria, 419; his conference

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Edwin—*cont.*
with Caduale, 419; invades the dominions of Caduale and defeats his army, 421; is slain by Caduale at Hedfeld, 433.
Egbricht, a Saxon duke in the army of Mordreth, 403.
Egoual. *See* Cadwalader.
Elasius, a Saxon duke in the army of Mordreth, 403.
Eldebert. *See* Ethelbert.
Eldefrid. *See* Alfred.
Eldeleuth Macledoith, 345.
Eldol, king of Britain, 101.
Eldol, earl of Gloucester, escapes by his bravery from the Saxons, 189; returns with Aurelius to Britain, 264; takes Englist prisoner, 275.
Eledemius, bishop of Aclud, 349.
Eledoth, bishop of Gloucester, adjudges Englist to death, 276.
Elefatimus, king of Spain, commands a division of the Romans, 385; is slain, 385.
Eleutherius, pope of Rome, 414.
Elgan, son of Ebrot, 71.
Elingranus, king of Britain, 102.
Elius, king of Britain, 101.
Emuanus, son of Malgo, 427.
Enelinus, nephew of Androgenes, kills Ilregas, 118.
England, name of the island, after Englist, 5.
Englist, lands at Ebbsfleet with his Saxon followers, 166; takes service under Vortigern, 167; acquires large portion of territory from the king, 169; gains permission from Vortigern to send for his relatives and friends from Saxony, 170; builds his castle of the Couroye (Caercordy), 173; introduces his daughter Ronixa to the king, 173; consents to the king's marrying his daughter on condition of receiving the province of Kent, 175; is defeated by Vortimer and flees from Britain, 181; is invited to return by Vortigern after Vortimer's death, 185; returns with 300,000 men, 186; betrays Vortigern and the Britons, 188; drives the king into Wales, 192; is attacked by Aurelius, and taken prisoner by the earl of Gloucester, 275; is beheaded, 277.
Englist—*cont.*
Episford, battle fought in the valley of, 180.
Epistrephus, king of the Medes, joins the Roman army against Arthur, 357.
Eridonius, king of Scotland, accompanies the army of Cassibelanus, 108.
Eumanius, king of Britain, 100.
Eured. *See* Deured.
Evander. *See* Æneas.
Evander, king of Syria, joins the Roman army, 358; commands a division of the army, 373; killed in battle, 374.
Everwic. *See* York.
Evrocq. *See* Ebroch.
Exeter (Ocestre), attacked by Vespasian, 133; prophecy respecting the city, 241.
Exinceford. *See* Bessonus.

F.

Faganus, a bishop sent by the Apostle at Rome to Lucius, king of Britain, 135.
Ferrex, son of Gabogdo, king of Britain, slain in battle against his brother Porrex, 78.
Flanders, Cæsar returns through, from Germany, 105; Cæsar returns from Britain to, 111.
Flemings, country of, pillaged by Ebrot, king of Britain, 70.
Flollo. *See* Forlonus.
Forestel. *See* Wavrin.
Forlonus, (Frolle or Flollo), commander of the Roman forces in Gaul, 339; is defeated by Arthur, and retreats to Paris, 340; fights a duel with King Arthur on the island of Notre Dame, and is killed, 341, 342.
France, Franks, Gauffier seeks aid of, 58, 59.

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Frea, Saxon goddess, worshipped as Venus, 167.
Frolle. *See* Forlonus.
Fulgenius, king of Britain, son of Cercius, 101.
Fulgenius, chosen leader of those Britons who oppose Severus; attacks the Romans before York, and is mortally wounded, 187.

G.

Gabius and Porsenna, consuls at Rome, pay tribute to king Belinus, 86; march to the aid of the Germans, and are defeated by Belinus, 87; slain in battle before Rome, 89.
Gabogdo, king of Britain, 78.
Gaius (Brayus Guehus or Karo), one of Arthur's knights, is made duke of Angiers, 343; killed in battle, 383; buried at Caen in Normandy, 393.
Galaes, the fountain of, referred to in Merlin's Prophecies, 237.
Galays, daughter of Ebrot, 71.
Galelias, the valley of, referred to in Merlin's Prophecies, 231.
Galgamis. *See* Gavain.
Galheim Nicohtes, 345.
Gallabas, fountain of, Merlin discovered at, by the messengers of Aurelius, 282.
Gallant of Salcelbricth, a British earl slain in battle against the Romans, 385.
Galloyse, queen of Wales, gives the name to the country; others say the country called so after Gollon, duke of Wales, 263.
Gallus, the colleague of Allectus, 141; killed by the Britons, and thrown into the brook called, afterwards, Galvie, 143.
Galvie, also called Unawort, name given to the river where Gallus, the Roman general was slain, 143.
Gand, son of Ebrot, 71.
Gannelon, 405.
Garnareia. *See* Gaureth.
Gascony, conquered by Cæsar, 105; subjugated by King Hoelus for King Arthur, 342.
Gauffier, king of Poitiers and Aquitaine; learns the arrival of Brutus in his territory, 55; defeated by Brutus, 56; seeks aid from the 12 kings of Gaul, 58.
Gaul, its situation as respects Britain, 27; the kingdom of, 53; the 12 kings of, 58.
Gauls, under Brennus, 82, 84, 89, 90, 92, 93; rebel against Cæsar, 112.
Gaureth (Garnareia), island of, 423.
Gavain, son of King Loth, by a sister of Arthur, 336; in the service of Pope Simplicius, 339; appointed one of the commanders of the Briton army, 376; killed in battle against Mordreth, 398.
Gavianus, king of Hungary, and Melga, lord of Siece (Scythia), 154; invade Britain with their hordes, are driven out by Gratian, 154; re-assemble their forces and again ravage the island and are expelled by the Romans, 155.
Gaye. *See* Genorre.
Gedion, king of Britain, 102.
Genos. *See* Jennes.
Genois, daughter of Claudius Cæsar, is married to Arviragus, 132.
Genorre, a castle whither Vortigern flees from Aurelius, situated on the river Gaye, 263.
Geoffrey of Monmouth, his letter to Alexander, bishop of Lincoln, 199.
Geomagon, a great giant inhabiting the island, 25; slain by Corineus, 60.
Gerinus, count of Chartres, joins the army of King Arthur, and brings the twelve peers of France, 345; is sent with two others to Lucius to demand the withdrawal of the Roman army from Gaul, 365; commands the second battalion of the Britons, 376.
Germany; the sons of Ebrot, king of Britain, invade and conquer, 71; subjugated by Belinus, 87.
Geronces, king of Britain, son of Runo, 100.
Geta, son of Severus, by his Roman wife, is treacherously killed, 188.

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Gewisseans, the country of the; Merlin is brought before Aurelius from, 281.
Ghibellines. *See* Guelphs.
Giant, Spanish, combat of King Arthur with, 362.
Giants, the; inhabiting Britain, born of lady Albine, 24.
Giants' Circle, certain marvellous stones in the mountain of Kilareth, in Ireland, 282; stones of, set up by Aurelius, 287.
Gibeonites, 278.
Gifflet, the last surviving knight of King Arthur's army; Arthur takes farewell of, 404.
Gildas, the historian, referred to, 426.
Gillafer, a Scotch earl allied with Mordreth, killed, 403.
Gillamo, a Scotch earl in the army of Mordreth, killed, 403.
Gillomarus, king of Ireland, comes to the assistance of the Scots, and is defeated by Arthur, 333; does homage to Arthur, 337; attends the festival at Caerleon, 345.
Gillomith, king of Ireland, 284; defeated by Uther Pendragon, 286; allies himself with Pascent and crosses over into Britain, 292; defeated by Uther and slain, 298.
Gillopatric, a count of Albania, allied with Mordreth, killed, 403.
Gimasius. *See* Gonwais.
Gingembrateruch. *See* Gragius.
Gloigem, eldest daughter of Ebrot, king of Britain, 71.
Glois, son of Claudius Cæsar, born at Gloucester, created duke of Wales and earl of Glouoester, 132.
Gloucester, name given to the city by Claudius in honour of his son Glois, 132; Lucius, the first Christian king of Britain, dies at, 136; prophecies respecting the city, 237–240; Morvid, earl of, 345.
Golden Fleece. *See* Colchis.
Gollon. *See* Galloyse.
Gonwais (Gimasius), king of the Orkneys, submits to King Arthur, 337; attends the festival at Caerleon, 345.
Gorboinath Masgtoyt, 345.
Gorboman, son of King Morbidus, 96.
Gorlois, duke of Cornwall, attacks the Saxons in their bivouacs, and defeats them, 301; incensed at the king's conduct towards his wife, quits the court, fortifies his castles against King Uther, 304; killed at his castle of Demeloit, 309.
Goroganch, earl of Kent, 175.
Gothland (Zeeland), Doldonius, king of, submits to Arthur, 337.
Gothlanders, in the service of Gavianus, king of Hungary, invade Britain, 155.
Goyntome. *See* Winchester.
Gragius (or Gingembrateruch), son of Belinus, conquers Denmark, falls in with Phantholus, captain of Spanish exiles, 91; dies at Caerlion, 92.
Gratian, brother of Valentinian, 151; slain by Maximus, 153.
Gratian, sent by Maximian (Maximus) to Britain to expel the Hungarians and other hordes, is made king of Britain, 154.
Greece, 2, 5.
Gregory, pope of Rome, sends St. Augustine to Britain, 414.
Greeks, 1; Troy destroyed by, 29; under their king, Pandrasus, oppress the Trojans, 45.
Grifult Nanoyth, 345.
Guehus. *See* Gaius.
Guelphs and Ghibellines, 256.
Guendoline, daughter of Corineus, betrothed to Lotrin, 64; gives birth to a son, named Madan; leaves the court and goes into Cornwall; collects an army and defeats Lotrin; seizes Hestrude and her child and drowns them in the Severn, 65; defeats and beheads Offrin, king of Ireland, 66; defeats Camber, king of Wales, 67; dies in Cornwall, 69.
Guenever (Geneviere), wife of King Arthur 336; violated by Mordreth, 394; retires to a convent, 398.
Guertahet, king of North Wales, accompanies the army of Cassibelanus, 108.
Guicelin, archbishop of Canterbury, proceeds to Armorica to demand help for Britain, 158.

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Guicelin, son of king Gragius, 92.
Guichardus, Guichart. *See* Gurlat.
Guidart, duke of the Poitevins, is appointed to command a division of the Britons, 376.
Guiderius, king of Britain, son of Cambelinus, refuses to pay tribute to Rome, 129; defeats the Romans in battle, but is treacherously slain by Lelius Hamo, 130.
Guigembrateruch. *See* Gragius.
Guintoine. *See* Winchester.
Gurgutius, king of Britain, son of Malo, 78.
Gurgutius, king of Britain, 101.
Gurlat (or Guichart, or Guichardus), king of Denmark, attacks the fleet of Brennus and captures his wife; is driven by a storm to port in Northumberland, 81.
Gurmond, king of Africa, invades and subjugates Ireland, 409; lands in Britain and assists the Saxons against King Catherick, 409; gives the island up to the Saxons, 413.

H.

Habraym, daughter of Lotrin, by Hestrude, 64; drowned in the Severn, 65.
Hamo. *See* Southampton.
Hampton. *See* Southampton.
Hebrews, 29; Saul, king of the, death of, 63.
Hector, son of Priam, king of Troy, 30.
Hecuba, wife of Priam, stoned by the Greeks, 33.
Hedfeld (Heathfield), battle fought at, between Caduale and Edwin, ends in the latter's defeat, 432.
Helen, rape of, by Paris, in the temple of Venus in the island of Cytherea, 31; marries Paris, 32.
Helen, daughter of Choel, king of Britain, married to Constantius, 145; goes to Jerusalem to find the cross of Christ, 147.
Helen, niece of Hoelus, murdered by the Spanish giant, 360.
Helenus, son of Priam, king of Troy, 30; leaves Troy with his family, 34; comes to a part of the kingdom of Macedonia, where he builds a city called Serviothon, 34; his people increase and seek a new habitation at the river Dunoe, 34; they there build a city called Sycambre, 34.
Heli, king of Britain, father of Lud, Cassibelanus, and Nemynus, 102.
Helidus, son of king Morbidus, chosen king instead of his brother Argal, 97; his meeting with Argal in the wood of Kalatere, 98; is defeated by his younger brothers and imprisoned, and afterwards again restored to the crown, 99.
Hemon (duke of Cornwall), husband of Reguault, 74; deposed by King Leir, 76.
Hercules and Theseus, 12.
Hercules, attacks sea monsters, 21; a Greek commander at the siege of Troy, 29; pillars of, 54.
Hericius, prophecy of his founding an episcopal see on "the border of the neighbouring sea," 227.
Heroeth, 345.
Hesione, sister of King Priam, 30.
Hestor, son of Ebrot, 71.
Hestrude, daughter of Humbert, taken prisoner by Lotrin, 63; drowned in the Severn, 65.
Hibernia. *See* Ireland.
Hippolyte and Menalippe, 12.
Histories, treasure of, 77; master of, 80, 90.
Hoelus, king of Armoric-Britain, son of Dubricius, by Arthur's sister, lands at Southampton with an army to the assistance of his uncle King Arthur, 325; left sick at Aclud, 328; accompanies King Arthur into Gaul, is made commander over half of the army, reduces Acquitaine and Gascony, 342; attends the festivities at Caerleon, 345; his speech to King Arthur, 354; commands a division of the army against the Romans, 376; his valour on the field, 386; is left by Arthur in command of the army in Gaul, 396.

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Holdinius, king of the Ruteni, commands a battalion of King Arthur's army, 376; slain in battle, 385; buried at Bruges in Flanders, 393.
Hosea, governs Israel, 78.
Humbault, lord of Armorica, defeated by Maximian, 150.
Humber, river of Britain, 28; origin of its name, 63.
Humbert, a Poitevin knight, sent to inquire who the Trojans were, 55; killed by Corineus, 56.
Humbert, a king, ravages the country of Scotland; drowned in the river Humber, 63.
Hungary, Gavianus, king of, 154.

I.

Iago (or Largo), king of Britain, 78.
Iceland (Ysland), subjugated by King Arthur, 337.
Icelanders (Yslandois), reduced to subjection by King Arthur, 367.
Icturians, Xerxes, king of the, joins the Roman army, 358.
Idel, the son of, killed in battle on the side of the Britons, 374.
Ilregas, nephew of Cassibelanus, killed by Enelinus, 118.
Ilregas, nephew of Beduerus, duke of Normandy, 384.
Indians, Arthur tells his troops that the Roman army is composed only of, 365.
Ingenes, son of King Morbidus, 96; joins his brother Peredur; they defeat Helidus, king of Britain, whom they imprison, 99.
Ingromie. *See* Worcester.
Inith. *See* Ivorth.
Inogent, daughter of Pandrasus, king of Greece, 51; is given as wife to Brutus, 52.
Ire, land of, wall built between Scotland and Britain in the, 155. *See* Deira.
Ireland (Hibernia), its position as respects Britain, 27; Offrin, king of, 65; the land given by Gragius to the Spanish exiles, 92; Gillomith, king of, defeated by Uther Pendragon, 285; subjugated by King Arthur, 337.
Irrelgas de Pareriin, a Briton in King Arthur's army, slain by the Romans, 374.
Isaiah, the prophet, cotemporary with Cordelia, 78.
Isbert, nephew of the king of France, crosses into Britain with an army to the assistance of Carenth, 410.
Isis, goddess, evil spirit in image of, 52.
Israel, people of, 78.
Italy, country of, Æneas arrives in the, 37; subjugated by Belinus and Brennus, 86.
Ivorth and Inith, son and nephew of Cadwalader, cross into Britain to regain the kingdom of Wales from the Saxons, 448.

J.

Jahir, a judge of Israel, 5.
Janus. *See* Laurentum.
Jason, a Greek commander at the first siege of Troy, 29.
Jennes (Genoa). *See* Antenor.
Jerusalem, Helen, mother of Constantine, goes to, 147; subjugated by the Babylonians, 257.
John, king of France, mentions defeat of, at Poictiers, 209.
Joshua, judge of Israel, 5.
Jouad. *See* Alfird.
Jourdain. *See* Merlin.
Judas, a knight in the army of Gwendoline, 67.
Jugenes. *See* Ingenes, 67.
Julius, son of Ascanius, 44; begets by the niece of Lavinia a son who is called Brutus, 45; is shot by his son while hunting, 45.
Jupiter, worshipped by the Britons, 117; the planet, referred to in Merlin's Prophecies, 253.
Justin, account given of Brennus by, 93.

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K.

Kaercebrac. *See* Ebrot.
Kaercordy, city in Wales where Merlin the prophet is discovered, 194.
Kaerlus. *See* Caerleon.
Kalatere, forest of, meeting between Helidus and his brother Argal in the, 98.
Karadoc, earl of Cornwall, 149.
Karas. *See* Carausius.
Karo. *See* Gaius.
Kent, the province of, given by King Vortigern to Englist, 175.
Kidalente (Kindelet, or Quideles), city in Armorica, 424.
Kilareth, a mountain in Ireland; Merlin advises Aurelius to send to, for the stones called the Giants' Circle, 282; the stones found at, 286; removed from, 286.
Kinbellium Maptru Nath, attends King Arthur's feast at Caerleon, 345.
Kinchar Mabainganith, attends the feast given by King Arthur at Caerleon, 345.
Kinlith Manetouth, attends King Arthur's feast at Caerleon, 345.
Kintingare, attends King Arthur's feast at Caerleon, 345.

L.

Labienus, Cæsar's lieutenant, killed by Nemynus, 110.
Laminth. *See* Verulam.
Lancorigam, a great giant inhabiting the island of Britain, 25.
Langon, son of Ebrot, 71.
Langres, Burgundian town captured by Arthur, 394.
Laomedon, king of Troy, father of Priam, Troy besieged in his reign, 30.
Laon, duke of. *See* Cordelia.
Largo. *See* Iago.
Latins, the subjects of King Latinus, unite with the Rutulians and Trojans, 42.
Latinus. *See* Æneas.
Laurentum, city of, origin of its name, 37; formerly called Lavinum, 37; kingdom of, governed by four consecutive kings to the time of Latinus, viz., Janus, Saturnus, Picus, and Phanus, 42.
Lavinia, daughter of Latinus, 39; wife of Æneas, 42; in fear of Ascanius flees to the woods, where she gives birth to Silvius Posthumus, 43.
Lavinium. *See* Æneas.
Lavinum. *See* Laurentum.
Lavinus, son of King Latinus, 37.
Legion. *See* Caerleon.
Leicester, formerly called Caerleir, city built by King Leir, 73; King Leir dies at, 77; Procimail, earl of, 415.
Leir, king of Britain, son of Brutus Greenshield, builds the city of Caerleil or Carduil, 72.
Leir, king of Britain, son of Bladus, tests his daughters' affections towards him, 73; ill treatment of, by the two elder daughters and their husbands, 74; his long lamentation, 75; crosses the sea to the court of Agampus, king of Gaul; re-conquers his kingdom from his sons-in-law, 76; dies at Leicester, 77.
Lelius Hamo, constable of the Roman army, advises Claudius Cæsar to invade Britain, 129; murders Guiderius, 130; is beheaded by Arviragus, 131.
Lenicar, son of Ebrot, 71.
Leodegar, duke of Boulogne, 345; killed in battle, 385.
Leogetia, an island discovered by Brutus, 52.
Leominus, cousin of Constantine, accompanies him to Rome, and is married there; has a son named Maximian (Maximus), 147.
Leoneis. *See* Lothiam.
Leonye. *See* Logria.
Lesser Britain, name given to Armorica by Maximian, now called Bretagne, 151.
Levant, 1; wind from the, bears Lady Albine's boat from her country, 21. *See* Constantinople.
Lillers. *See* Wavrin.

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Limburg. *See* Burgundy.
Lincoln, bishop of, Alexander, 199.
Lindicolnie or Lindisferenze, the serpent of, reference to, in Merlin's prophecies, 241 ; the Saxons driven by Arthur from the province of, 326.
Linligault, district of, 335.
Linsoye (or Luisoye), district given to Englist by King Vortigern, 169.
Locate, mountain of, 326.
Lodrin. *See* London.
Loire, the river ; Brutus anchors in, 55.
Logria. *See* Lotrin.
Lombards, descendants of the family of Antenor, 34.
Lombardy, cities and towns of, founded by Antenor, 34 ; Æneas said by Livy to have died in battle in, 43 ; sons of Ebrot, king of Britain, sent to, 71 ; subjugation of, 86.
London (Lodrin, Londres), Belinus and Brennus go to, 85 ; the barons assemble at, to elect a king, 100 ; the different names of the city of (formerly called Trinovant) since the time of King Lud, 103 ; Allectus, the Roman general, slain at, 142.
Londonesie. *See* Lothian.
Londres. *See* London.
Lorraine, Maximian conquers, 151.
Loth, duke of Londonesia, husband of Anne, King Uther's daughter, commands the Briton army, 313 ; king of Lothian, 336 ; created by Arthur king of Norway and Denmark, 339.
Lothian (Leoneis or Londonesie), province of, 336.
Lotrin, eldest son of Brutus, holds the portion of Britain called after him Logria ; becomes enamoured of Hestrude, daughter of a king named Humbert, 63 ; is compelled by Corineus to marry his daughter Guendoline, 64 ; secretly visits Hestrude and begets a daughter by her, 64 ; slain in battle by Guendoline, 65.
Lucan, Roman author, quotation from, 124; referred to for the history of the civil war, 127.
Lucius, king of Britain, son of Coillus, sends to the apostle at Rome for a holy man to teach Christianity in Britain, 135.
Lucius. *See* Tiberius Cæsar.
Lud, king of Britain, changes the name of Trinovant to Caerlud ; builds the gate called Ludgate ; has two sons, Androgenes and Tenantius, 103.
Ludo, queen of Britain, murders her son Porrex, 78.
Luisoye. *See* Linsoye.
Luor, son of Ebrot, 71.
Lynoyoth (Lomond), lake in Scotland, 333.

M.

Macania, an island discovered by Brutus, 54.
Macedonia, Helenus, son of Priam, arrives and settles in, 34.
Madan, son of Lotrin and Guendoline, sent into Cornwall, 65 ; is crowned king of Britain, marries and has two sons ; dies after a reign of 40 years, 69.
Magaduc, son of Ebrot, 71.
Magaunius, bishop of Leicester, 349.
Magentius, a philosopher, 196.
Malannoy. *See* Wavrin.
Malgo, surnamed le-bel, king of Britain, 408, 409.
Malgo, king of North Wales, 406.
Malins, son of Madan, 69 ; kills his brother and becomes king ; is devoured by wolves, 70.
Malo, king of Britain, son of Cunedrages, 78 ; phenomena in the reign of, 78.
Malvasius, king of Iceland, attends the festival at Caerleon, 345.
Manatrie. *See* Diodicias.
Manissa, king of Babylon, joins the Roman army, 358 ; slain, 385.
Manlius, enters Rome in triumph, 91.
Mans, Borellus, duke of, 345.
Marcellus Nucius, a Roman slain by Gavain, 367.
Margan, king of Britain, 100.

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Margan, son of Maugladus, king of Scotland, makes war on Cordelia; story of, according to Wace, 77.
Maron, of Guingoreaux. *See* Mauron, of Worcester.
Mary, wife of Guicelin, king of Britain, the Marian law instituted by, 94.
Maugladus, king of Scotland, husband of Agornorilla, 74; conquered and deposed by King Leir and Cordelia, 76.
Maurius, king of Britain, son of Arviragus, defeats the Picts; stone set up on the field of battle by, 134.
Maurius, cousin of King Constantine, accompanies him to Rome, 146.
Maurisse, of Cardorican, a British chief killed in battle, 374.
Mauron, of Worcester, 345.
Maxentius (or Maximian), sent by Diocleslan to the west to persecute the Christians, 143; emperor of Rome, 146; deposed by Constantine, 147.
Maximian (the Maximus of the Latin historians), 147; son of Leominus, the cousin of Constantine, 147; is chosen to succeed Ostones on the British throne, 149; arrives in Britain and espouses the daughter of Ostones, 150; wars against and defeats Conan, the nephew of Ostones, 150; reconciliation of, with Conan, conquers Armorica, and bestows the kingdom on Conan, 151; conquers France and Lorraine, and Lombardy, defeats and overpowers Valentinian and Gratian, and seizes the empire of Rome, 151; slain in Aquileia, 154.
Maximian. *See* Maxentius.
Maximus. *See* Maximian.
Medes, under their king Epistrephus, join the Romans against Arthur, 357.
Media, Diodicius, king of, 5; Boccus, king of, 383; Epistrephus, of, 357.
Melga. *See* Gavianus, 154.
Membricius, a knight in the army of Brutus counsel of, to Brutus, 51.
Membrius. *See* Memprisius.
Memprisius, or Membrius, son of Madan, 69; killed by Malins, 70.
Menelaus, husband of Helen, 31; makes covenant with his brother Agamemnon to go to Troy, 31; his death, 33.
Menevia, Pascent and Gillomith land at, 292.
Meralis. *See* Diodicias.
Mercians, Penda, king of the, 433; Abaed and Edbred, dukes of the, 439.
Mercury, god worshipped by the Saxons; called by them Woden, 167; the planet, referred to in Merlin's prophecies, 251.
Merian, king of Britain, 101.
Merlin (Ambrosius), discovery of, by Vortigern's messengers; is taken with his mother before King Vortigern, 195; evinces his prophetical power before the king, 198; commences his prophecies, 202; ends his prophecies, 262; is sent for by King Aurelius to Salisbury, 281; advises him to send for the stones of the Giant's Circle from Mount Kilareth in Ireland, 282; is ordered to accompany Uther in his voyage to Ireland for these stones, 284; raises the stones by mechanical appliances, 287; prophecies to Uther the birth of his son and daughter, 296; transforms Uther into the semblance of Duke Gorlois of Cornwall, to aid him in his amour with Igerna the duchess; himself takes the figure of Briselle, a servitor of the duke, 307.
Mese, a province in Wales [probably the old French form for Dimetia], 90.
Mesopotamia. *See* Diodicias.
Mezentius, a warlike duke, allied with Turnus, 40; killed by Ascanius, 43.
Minerva, palladium in the temple of the goddess, 32; temple of the goddess, in Bath, 72.
Morbidus, son of Danus, kills the king of Moriane, 95; swallowed by the sea-monster Bellua, 96.
Moran, mountain of, 211.
Moriane, king of. *See* Morbidus.
Moray (Mureith and Murefreusie), town or province of; Arthur drives the Saxons into, 333; Urian, king of, 344.

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Mordreth, son of King Loth and nephew of Arthur, 336; is appointed regent of Britain by Arthur, 358; violation of Arthur's queen by, 394; defeated by Arthur at Nirutupith, 398; a second time at Winchester, 400; slain by King Arthur at Cambula, 403.
Morius, son of Ebrot, 71.
Morocco, straits of; Lady Albine comes to the, 21.
Mortaigne. *See* Totness.
Morulth. *See* Morvith.
Morvith (Morvid or Morulth), earl of Gloucester, attends the festival at Caerleon, 345; commands a legion, 375; attacks the Romans in their rear, causing their entire defeat, 381.
Mount Cenis, conquests of Belinus and Brennus as far as, 86.
Mount Eryx. *See* Æneas.
Mount of Sorrow. *See* Ebrot.
Murefreusie. *See* Moray.
Mureith. *See* Moray.
Murith, town in Northumberland, founded by Julius Cæsar; Oswald pursued by Cadwale to, 434.

N.

Nargadul (Margaduc), king of the Demetians, opposes Ethelfrid, king of Northumberland, 416.
Nemynus, brother of Cassibelanus, 102; dies of wounds received from Cæsar, 111.
Neptune, god of the seas, 21, 22.
Neustria. *See* Normandy.
New Troy (Troy-novant), city prophecied to Brutus by Diana, 53; built by Brutus, 62.
Nirutupith, port of, Mordreth defeated by Arthur at the, 398.
Normandy, also called Neustria, subjugated by Cæsar, 105; prophecy respecting, 208, 232; the province of, bestowed on Beduerus, constable of King Arthur, 343.
Normans, one of the nations that inhabited Britain, 29; name of London changed by the, 103.
Northumberland, Brennus possessed of the territory of, 80; Qurlat, king of Denmark, driven to a port in, 81; Ethelfrid, king of, slaughters the monks of Bangor, 416; Edwin takes possession of his land of, 421; Oswald succeeds Edwin in, 431; Oswy succeeds Oswald in, 434.
Norvins, town in Britain at which the Irish king Offrin lands, 66.
Norway, Brennus goes to, 80; Arthur subdues, 338.
Norwegians, defeated by Belinus, 82; invade Britain under Gavianus and Melga, 155.
Notre Dame. *See* Forlonus.

O.

Ocestre. *See* Exeter.
Octavius, Rome, mistress of the world under, 104.
Octherils, a Briton chief in the army of King Arthur, slain, 403.
Octius Silius, king of Britain, 101.
Offirin, king of Ireland, invades Britain, 65; beheaded by Guendoline, 66.
Orion, prophecy of the flaming sword of, 251; interpretation of prophecy, 252.
Orithyra, mother of Penthesilea, 12.
Orkneys, Gragius meets with Spanish exiles at, 91; the islands of the, subjugated by King Arthur, 337.
Orobenie. *See* Dorobernia.
Orsus, brother of Englist. *See* Cocta.
Osfrid, son of King Edwin, killed by Caduale, 433.
Osric, brother of Edwin, slain 434.
Oste. *See* Usk.
Ostencius, Lesius, commands a division of the Roman army, 382.
Ostones, a duke of Wales, usurps the crown of Britain on the departure of Constantine, 147; is defeated by Trahen and

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Ostones—*cont.*
seeks aid of Compert, king of Norway; recovers possession of Britain on the death of Trahen, 148; marries his daughter to Maximian, 150.
Ostun, town in Burgundy, 257; the Roman army encamps in, 364; captured by Arthur, 394.
Oswald, king of Northumbria, reference to, in Merlin's prophecies, 204; defeats Penda, king of the Mercians, at Heldefeld, 435; killed by Penda, 435.
Oswy, brother of Oswald, succeeds to the Northumbrian throne, 436; defeats and slays Penda, 439; concludes a peace with Caduale, 439.
Ovid, the death of Æneas described by, 43.
Oxford. *See* Bessonus.

P.

Padua. *See* Antenor.
Pague, the Saxons march towards, 328.
Palatine Mount. *See* Pallanteum.
Pallanteum, city built by Evander on the Palatine mount, 39.
Pallas, son of Evander, 39; slain by Turnus, 40; Æneas shrouds the body of, 41.
Pampainsal, king of Britain, 102.
Pandrasus, king of Greece, holds the Trojans in his dominions in slavery, 45; letter of Brutus to, 46; is defeated by Brutus, 47; taken prisoner, 50; gives him his daughter in marriage, orders ships to be collected for Brutus and his followers, stored with provisions, 51.
Pandrasus, king of Egypt, joins the Roman army, 358; commands the second battalion, 381.
Pardan, son of Ebrot. 71.
Paris, son of Priam, king of Troy, is sent with an army into Greece to avenge the dishonour of Hesione, 30; arrives at the island of Cytherea, carries off Helen, wife of Menelaus, captive to Troy, 31; marries Helen, 31.
Paris, the Roman prisoners conducted to, 374. *See also* Forlonus.
Pascent, son of King Vortigern, 175; joins his brother Vortimer against the Saxons, 180; having fled to Germany, incites the Saxons to invade Britain, 290; is defeated by Aurelius, and sails over to Ireland, allies himself with the king of Ireland, and makes a descent upon Britain, 291, 292; defeated by Uther and slain, 298.
Pelagius, disseminator of the Pelagian heresy, 177.
Peleus, a Greek commander at the siege of Troy, 29.
Pelias, sends Jason to the island of Colchis, 30.
Pellicus, King Edwin's sorcerer, 422; killed by Brian, the nephew of Caduale, 430.
Penda, king of the Mercians, besieges Exeter, 431; does homage to Caduale, 432; is defeated by King Oswald of Northumbria, 435; killed at the river Winneod, 439.
Pentecost. *See* Whitsuntide.
Penthesilea. *See* Orithyra.
Peredruth Maberidurth, 345.
Peredur, son of King Morbidus. *See* Ingenes.
Persia. *See* Diodicias.
Petroyes Cocta. *See* Cocta.
Phantholus, captain of the Spanish exiles, discovered at Orkney, 91.
Phanus. *See* Laurentum.
Phœbus, deity worshipped by the Saxons, 167.
Picts, one of the nations formerly inhabiting Britain, 29; defeated by Englist, 169.
Picus. *See* Laurentum.
Piger, a baron of Britain, holding the province called Logria, 79.
Pir, king of Britain, 102.
Piram, chaplain of King Arthur, 335.
Poitevins, defeated by Brutus, 57; mention of the history of the, 70; Guidart, duke of the, submits to Arthur, 342.
Poitiers, Brutus arrives in the country of, 55.

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Poitou, passed by Brutus in his voyage to Brittany, 55.
Polixena, daughter of Priam, 33.
Pollicetes, duke of Bithynia, commands the third division of the Roman army, 382.
Polydamus. *See* Antenor.
Pompey the Great, sent by the senate into the East, 104; refuses Cæsar a triumph, 127.
Porchester, Claudius besieges, 129.
Porrex, son of Gabogdo, king of Britain, is murdered by his mother, 78.
Porrex, king of Britain, 100.
Porsenna. *See* Gabius.
Portunians, the duke of the, joins King Arthur, 356.
Preces (Serces?), king of the Icturians, commands the first division of the Roman army, 381.
Priam, king of Troy, son of Laomedon, 30; is killed by Pyrrhus, son of Achilles, in the temple of Apollo, 33.
Pridgem, the shield of King Arthur, 330.
Procimail, earl of Leicester, 415.
Pudis, king of Lesser Britain, receives the two brothers Aurelius and Uther at his court, 165.
Pyrrhus. *See* Priam.

Q.

Quehus. *See* Gaius.
Quinotus Lempritenensis (Cynoc of Llanpatern), made archbishop of Cærleon, 406.
Quintilian, Roman governor of Gaul, offers insult to the ambassadors from King Arthur; is slain by Gavain, 366.

R.

Rahudibras, king of Britain, son of Leir, builds the cities of Winchester, Canterbury, and the castle of Cestebric, also called Decenfort, 72.
Rangenth, son of Bethli, 426.
Reculfus, a Norwegian baron, chosen king of Norway by the people; defeated by King Arthur and slain, 339.
Redel, king of Britain, 102.
Regault, second daughter of King Leir, is married to the duke of Cornwall, 73.
Regin, son of Ebrot, 71.
Reguith Mathgluth, 345.
Rehoboam, 257.
Remus, founds the city of Rome, 78.
Rhine, river in Germany, 153.
Richedent. *See* Bessonus.
Richomacus, a Briton earl slain in battle against the Romans, 386.
Ritherith, a Briton earl in King Arthur's army, 372–373.
Ritho, a giant slain by Arthur, 364.
Rodrit, king of the Picts, defeated by Maurius, 134.
Romans, 1; refuse assistance to the Britons, 154; arrive in Britain and defeat the Scots and the other hordes of Gavianus and Melga; build the wall between England and Scotland, 155; defeated by King Arthur, 391.
Romarus. *See* Silius.
Rome, city of, 37; sacked and destroyed by Belinus and Brennus, 89.
Romney, port of, Cæsar lands at the, 122.
Romulus, cotemporary with Bladus, king of Britain, 73; founds the city of Rome, 78; name given to Camillus, the Roman general, 91.
Ronixa, daughter of Englist, introduced to Vortigern, 173; married to Vortigern, 174.
Ronth, lance of King Arthur, 330.
Rugat, a baron of Britain, holds the kingdom of Wales, 79.
Ruial. *See* Malo.
Ruith, son of Malgo, 427.
Runo, son of Peredur, king of Britain, 100.
Rus, son of Ebrot, 71.
Ruteni, referred to in Merlin's prophecies, 227; the duke of the, commands a division of the Briton army, 356; Holdinius, king of, 376.
Rutulians subjects of King Turnus, unite with the Latins and Trojans, 42.

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S.

Sagittarius, the sign of, Merlin's prophecy respecting, 253.
Saint Aaron. *See* Saint Julius.
Saint Augustine, called "the preacher of Ireland" by Merlin, 203; sent to Britain by Pope Gregory, 414; seeks the aid of the Briton clergy to convert the Saxons, 414; is opposed by the abbot Clincorth, 415; goes to Ethelbert, king of the Kent men, 415.
St. Germanus, bishop of Auxerre, sent by the pope into Britain, 177.
Saint Graal. *See* Arthur.
Saint Julius and Saint Aaron, churches founded at Caerleon, 344.
St. Lupus, bishop of Treves, sent by the pope into Britain, 177.
St. Michael, Mount of, Arthur's combat with the Spanish giant on, 359.
St. Peter the Apostle, preaches at Antioch, 133; the mother of Merlin a nun in the monastery of, in Demetia, 195.
St. Venant. *See* Wavrin.
Salicius. *See* Circilius.
Salisbury (Salsebric or Salsebrith), also called Caercaradoc, Aurelius comes to the city of, 280; Constantine interred in the sepulchre of Uther Pendragon near, 407.
Salsebric or Salsebrith. *See* Salisbury.
Samson, appointed archbishop of York, 288; exile of, 335; called archbishop of Dol, 349.
Samuel, the prophet, 277.
Satratur (David ?), Arthur's uncle, is made archbishop of Caerleon, 349.
Saturn, god worshipped by the Saxons, 167; the planet, prophecy respecting, 253.
Saturnus. *See* Laurentum.
Saul, king of the Hebrews, 63.
Saumis. *See* Ebbsfleet.
Saxons, one of the nations formerly inhabiting Britain, 29; land in Britain under Englist, 166; expelled by Vortimer, 181; gain possession of the country, 192; surrender to Aurelius, 277; invade Britain
Saxons—*cont.*
under Pascent, 291; defeated by Uther, 317; expelled from Britain by Arthur, 327; return to Britain and land at Totnes, 328; the army and navy of the, destroyed by Cador, duke of Cornwall, 332; join Gurmond against the Britons, 409; gain possession of the island, 445; Alestang, duke of the, first Saxon king of Britain, 449.
Scater, a baron of Britain, calling himself king of Scotland, 79.
Scault (Sater), king of South Wales, 344.
Sceva, son of Androgenes, given as a hostage to Cæsar, 121.
Schepars. *See* Uske.
Scorus, King of Lybia, joins the Roman army, 357.
Scotland, name given now to Albania; Humbert wastes the kingdom of, 63; Rodrit, king of the Picts, arrives in, from Scythia, and lays waste the country of, 134.
Scots, one of the nations formerly inhabiting Britain, 29; conquered by Arthur, 333.
Scythia. *See* Amazons, *see also* Scotland.
Segius, duke of Sens, gives his daughter in marriage to Brennus; bequeaths to him his kingdom, 84.
Sens, duke of, joins the army of Arthur, 356. *See also* Cordelia.
Serahent (Stonehenge), the Giants' Circle of Stones, near Salisbury, Constantine interred in, 407.
Sertorius, king of Libya, a commander of the Roman army, 373.
Servothion, city built by Helenus in Macedonia, 34.
Severn, river of Britain, 28; country around the, possessed by Camber, 63; origin of its name, 65; valley of the, Arviragus receives his wife Genois in the, 132.
Severus, sent with a Roman force into Britain on the death of King Lucius, 136; drives the rebellious Britons into Scotland, digs a large trench between England and Scotland, killed in battle at York, 137.

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Sicily, kingdom of, 12, 36, 37.
Siece, Melga, lord of, 154. *See* Gavianus.
Silius, son of Ebrot, king of Britain, 71.
Silius, king of Britain, son of Guicelin, 94; has two sons, Romarus and Danus, 95.
Silvain, Mauricius, a Roman commander, leads the fourth battalion, 382.
Simplicius, or Supicius, pope at Rome, 339.
Sineachil, king of Denmark, commands the third division of Arthur's army, 376.
Soar, the river, the city of Caerleir now called Leicester, built on, 73.
Southampton (Hamo's town or Hampton), causeway made by Belinus from, to Wales, 83; Lelius Hamo slain by Arviragus at, whence the name of the place originated, 131; Hoel, king of Armorica, lands at, 325; King Arthur sets sail from, 358.
Spaden, son of Ebrot, 71.
Spain, Brutus sails from, 55.
Sparatin, castle held by Brutus, 47.
Stafford, prophecy of a "battle between two kings for love of the lioness of," 219.
Stour, river, battle fought on the, between Lotrin and Guendoline, 65.
Suars, a Poitevin knight, sometimes called Thoras, killed by Corineus, 57.
Suhart, king of Gaul, 78.
Sulpicius Subuculus, commands the third battalion of the Roman army, 382.
Surmesetense (Somerset), province of, the Saxons invade the, 328.
Sybilline books, King Alain consults the, 447.
Sycambre, city built by the Trojan settlers in Macedonia, 34.
Sychelinus, king of Norway, bequeaths the kingdom to Loth, brother-in-law of Arthur, 339.
Sylimon, king of Lombardy, cousin of Ebrot, king of Britain, marries the British princes to Trojan women, 71.
Sylvius Posthumus, son of Æneas, by Lavinia, 26.
Syria, Diodicias, king of, 5; Evander, king of, 358.

T.

Tarsus, city of Syria, Diodicias holds a marriage festival at, 7.
Telamon, king, commands at the first siege of Troy, 29; Hesione, sister of Priam, the concubine of, 30.
Tenantius, son of King Lud, 103; accompanies Cassibelan to battle, 108; is crowned king of Britain, 128.
Teucer, king of Phrygia, joins the Roman army, 358; commands a division, 382.
Thames, river of Britain, 28; Brutus comes to the, 61; builds the city of New Troy on the, 52; Cæsar enters the, 108; Cæsar brings his ships up the, 114; his ships founder in the, 114; prophecy respecting the, 225.
Thanet, isle of, called also Clavecaert; the Saxons flee into the, after their defeat by Vortimer, 180; the Saxons driven to, and defeated by Cadore of Cornwall, 331; Cedric, duke of Germany, killed at, 332.
Thedric. *See* Cedric.
Theodosius, allies himself to Valentinian, attacks Maximian in Aquileia, 154.
Theodosius, archbishop of York, hides in the woods in Wales, 413.
Theon, bishop of Gloucester, made archbishop of London, 406; hides in the woods of Wales, 413.
Theseus, king of Greece, Diodicias cotemporary with, 5.
Thezelinus, a soothsayer, foretels the birth of Christ, 128.
Thimemarcus, king of Britain, 78.
Thonene, mother of Belinus and Brennus, effects a reconciliation between the brothers, 84.
Thoras. *See* Suars.
Tiber, the river, Æneas arrives in, 37; Æneas said to have been drowned in a lake near the, 43.

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Tiberius, Lucius, the ambassadors of, come to King Arthur, 349; leads his army towards Great Britain, 357; his address to his army, 379; fights with Gavain, 387; is slain while endeavouring to rally his forces, 391.
Tintagol. *See* Igerne.
Titus Livius, death of Æneas in battle affirmed by, 43.
Totnes, (called also Mortaigne and port of the Couthonisians), Brutus arrives at the port of, 59; the Saxons return to Britain and land at, 328.
Touraine. *See* Tours.
Tours, a town in Touraine, Brutus comes with his army to, 57; takes its name from Turnus, the cousin of Brutus, 59.
Tower of Order, Cæsar builds the, at Boulogne-sur-mer, 105.
Trahen, cousin of Constantine, accompanies him to Rome, 146; is sent back to Britain to oppose Ostones, 147; is at first defeated, but ultimately gets possession of the crown, is treacherously killed, 148.
Treves, Maximian establishes his seat at, 151.
Treves, bishop of. *See* St. Lupus.
Triballians, a people of Greece, 93.
Trinovant. *See* London.
Troceamors (Croceamors?), name of Cæsar's sword, 111.
Troilus, son of Priam, king of Troy, 30.
Trojans, 1; arrive at the port of Carthage, 35; come to Italy, 37; unite with the Latins and Rutulians, 42; make Brutus their chief, in Greece, 45; leave Greece under Brutus, their leader, 52; settlement of, in an island in the Tyrian sea, 54.
Troy, city of, twice destroyed by the Greeks, 29; Greeks arrive at, 31; Paris returns to, 31.
Troynovant. *See* New Troy.
Turnus, duke of Tuscany, 39; collects an army against Æneas, 39; is defeated in a battle by the Trojan army, 40; demands a truce of Æneas, 41; is killed by Æneas, 41.
Turnus, cousin of Brutus, 57; killed in battle, 58.
Tuscany, Turnus, duke of 39; subjugated by Belinus and Brennus, 86.
Tyre, city of Syria, 10; King Diodicias summons his sons-in-law and daughters to, 10; the sisters brought by the people of Damascus to, 19.
Tyrian sea, Brutus arrives in, 54.

U.

Ulfrid, son of Penda, king of the Mercians, succeeds his father, 439.
Ulphin of Rithearodoth, secretary of King Uther, 305; transformed by Merlin into Jourdain, a servitor of Duke Gorlois, 307.
Ulysses, king Antenor makes alliance with, to betray the city of Troy, 32.
Unawort. *See* Galvie.
Urclernie. *See* Dorobernia.
Urgenius (or Vorgeminus), of Bath, a chieftain of the army of King Arthur, 376.
Urian, brother of Aneleseth, king of Albania, is made king of Moray by Arthur, 336; Enenus, the son of, succeeds Aneleseth, 398.
Uritaël, king of Demetia or South Wales, accompanies the army of Cassibelanus, 108.
Ursula (St.), daughter of Ajonet, betrothed to Conan, king of Armorica, 152; driven by tempest into Germany and beheaded at Cologne, 153.
Uryan, king of Britain, son of Androgenes, king of Britain, 101.
Uryane, mountain of, 235.
Uske (or Schepars), a river in Wales; the city of Kaerlus or Caerlion built thereon by Belinus, 90; prophecy respecting the, 222.

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Uther, son of Constantine, king of Britain, 160; sent with his brother Aurelius into Armorica; arrives in Britain with his brother, 262; is sent with Merlin and a large army into Ireland to get possession of the Giants' Circle, 284; defeats Gillomith, king of Ireland, 286; arrives in England with the Giants' Circle, 287; leads an army against Pascent and Gillomith, 292; defeats them, 297; is crowned king and surnamed Pendragon, 299; defeats the Saxons under Cocta and Orsus, 302; summons his nobles to a feast at London, 303; becomes enamoured of Igerne, wife of Gorlois; leads an army into the province of Cornwall, 304; visits the duchess Igerne in the figure of Duke Gorlois, 307; marries Igerne, 311; leads his army to battle in a horse litter, and defeats the Saxons, 314–316; is poisoned, and dies at Verulam, 320; buried at Mount Ambrith in the Giants' Circle, 321.

V.

Vado. *See* Bath.

Valentinian, deposed and driven from Rome by Maximian, 151; allies himself with King Theodosius, attacks and kills Maximian in Aquileia, seizes the empire, 154.

Venedocia, prophecies respecting, 211, 237.

Venice, city of. *See* Antenor.

Venus, temple of the goddess at Cytherea, 31; evil spirit in the image of, 52.

Verulam (Wrolant, Laminth), the Saxons defeated by King Uther at, 315; Uther poisoned at, 320.

Vespasian, invades Britain, attacks the city of Exeter, makes peace with Arviragus, returns to Rome, 133.

Vigenis, of Leicester, a Briton earl, commands the third division, 376.

Virgil, description of the death of Æneas by, 43.

Vorgeminus, of Bath, a Briton earl killed in battle, 385. *See* Urgenius.

Vortigia, name given to the native country of Vortigern, 264.

Vortigern, a baron of Wales, proposes Constant as king of Britain, 160; crowns him at London, 161; induces the Picts to take service in the army of Constant, 164; seizes the crown at his death, 165; engages the Saxons under Englist in his service, 167; is induced by Englist to call over more Saxons from Germany, 170; takes to wife Ronixa, daughter of Englist, 175; is deposed in favour of his son Vortimer, 180; reinstated to the crown on the death of Vortimer, is induced by Ronixa to recall Englist and the Saxons, 185; is betrayed by Englist at a conference held with the British barons, 188; flees into Wales, 192; sends for Merlin and his mother to be brought before him, 195; retreats to his castle of Genorre, 263; is besieged by Aurelius and burnt to death, 266.

Vortimer, eldest son of King Vortigern, 175; collects an army and defeats the Saxons in two pitched battles, 180; is chosen king, 181; is poisoned at the instigation of Queen Ronixa, 185.

Vortipor, king of Britain, 408.

W.

Wace, referred to, for history of Cordelia, 77; Damaso, son of Cloten, called Donal by, 80.

Wales, Camber, king of, 63; Vortigern flees to, 192; prince of (called Pie-de-plomb), mentioned in the Prophecies of Merlin, 209; origin of the name given to the country of, 449.

Wavrin, John de (the chronicler), lord of Forestel, illegitimate son of Robert de Wavrin, 2.

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Wavrin, Robert de, lord of Wavrin, Lillers, and Malannoy (father of the chronicler), 2 ; killed at Azincourt, 3.

Wavrin, Waleran de, lord of Wavrin, Lillers, Malannoy, and Saint Venant, grandson of Robert de Wavrin, 1.

Whitsuntide (Pentecost), feast of, held by King Arthur, 343.

Winchester, Vortigern, earl of, 5 ; city built by King Rahudibras, 72 ; besieged by Claudius, 131 ; Aurelius Ambrosius poisoned at, 294.

Winneod, river, battle fought on the, between Oswy and Penda, 439.

Worcester, prophecy respecting the city of, 239.

Wrolant. *See* Verulam.

Y.

Ygerne, wife of Gorlois, duke of Cornwall, 303 ; sent to the castle of Tintagol, 304 ; seduced by Uther, 307 ; marries Uther, 311.

York (Everuic, Ebroith), treaty made between Belinus and Gurlat, king of Denmark, at, 82 ; Cassibelanus dies at, 127 ; Severus, the Roman general, killed at, 137.

Yzland. *See* Iceland.

Yzlalandois. *See* Icelanders.

Z.

Zeeland. *See* Gothland.

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